

The Baptist Record

"THY KINGDOM COME"

VOLUME LIX.
OLD SERIES

Who's Who and What's What

Baptist Headquarters in Jackson was glad to greet Miss Littlejohn on Saturday of last week. As president of the W. M. U. Training School in Louisville, she has been visiting some of the state W. M. U. conventions.

Rev. A. H. Childress has accepted a call to the churches at Longview and Sturgis, and his post office will be Longview after the twentieth of this month when he finishes his school work at Pineville. He will find a good opportunity in this field and anticipates it with joy.

Rev. Leo Green, student in the Louisville Seminary from Tupelo, Miss., who recently conducted a young people's revival in Clinton, is this week with Pastor J. S. Riser in a meeting at Blue Mountain. The singing is led by Rev. Wm. Lowrey Cooper, pastor in Montgomery, Ala.

Rev. V. H. Cowser of Hermosa Beach, Calif., spent a part of last summer in Mississippi holding revival meetings in which seventy-two people were added to the churches. We learn from Dr. B. G. Lowrey that brother Cowser is available for meetings again this summer. Dr. Lowrey's address for the spring and summer will be Olive Branch, Miss.

There is no intimation in any of the four Gospels that anybody wishing a favor of Jesus went to his mother, Mary, to ask her assistance in approaching him and influencing him to grant the request. It is dishonoring to the Lord Jesus to suppose that any human being has more sympathy or compassion than He. The only reason men have a heart of mercy is because the Lord Jesus has given it to them. You don't have to pray to Mary or any other saint. It dishonors the Lord Jesus to do so. "There is one God and one mediator between God and man, Himself man, even Jesus Christ."

May fourth is the new date set for the statewide rally of the dry forces in Mississippi. Dr. J. R. Hobbs, the newly elected president of the National Anti-Saloon League, will speak in Galloway Memorial Methodist Church in Jackson. He has for eighteen years been pastor of the First Baptist Church in Birmingham, and is one of the most forceful speakers in the country. He is a Mississippian, alumnus of Mississippi College and is highly esteemed in the Southern Baptist Convention of which he has been vice-president. He is a relative of the late Hon. B. T. Hobbs of Brookhaven, than whom Mississippi never had a more loyal citizen, nor prohibition a better friend.

Members of the class of 1887 in Mississippi College are making a move to have a reunion at next Mississippi College commencement, marking their fiftieth anniversary. Members of the class still living are Hon. D. M. Miller, formerly circuit judge, living in Hazlehurst; Hon. B. G. Lowrey, former congressman from the Second District and nationally known educator; Rev. V. H. Cowser, now living at Hermosa Beach, California; Hon. Walter Holland, financier of Clarksdale; Clarence S. Butt of Memphis. Other members of the class who have passed away are Rev. J. P. Williams, Dr. W. S. Webb, Jr., Sam W. Miller and T. C. Lowrey. These alone have been worth all that Mississippi Baptists have ever put into Christian education.

Jackson, Miss., April 8, 1937

NEW SERIES
VOLUME XXXIX. No. 14

THE SINFULNESS OF SIN

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SIN pours disdain on purity
And then delights to see it die;
It breaks the heart of amity
And laughs for scorn when peace must fly.

Where sin abounds despair abounds
And fills with anguish every heart;
Sweet virtue's face it gladly wounds
Rejoicing when her charms depart.

Sin holds all honor up to scorn
Without a blush or show of shame.
It strives to leave each heart forlorn
And with remorse set it aflame.

The blood of Christ will vanquish sin
From every heart that yields to him,
And place abiding joys within
With fervent hope naught can bedim.

—William James Robinson
Kansas City, Mo.

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From the Word and Way: "Chester Swor has come and gone. Yet he has warmed our hearts with his messages and our souls with the fellowship which we enjoyed while he was with us. I can truthfully say that I have never enjoyed being with a man who had a greater overflow of personality than that possessed by Mr. Swor. It is not at all difficult to understand the fact that he is a leader among men and that his life will be far-reaching in its effect. He inspires us all to deeper Christian living. We shall ever anticipate his return to this state and when he shall see fit to return we shall be more than repaid for our patient waiting.—Max W. Morgan."

On this Tuesday morning the daily papers bring very serious news from Europe as to the threatened outbreak of war among the nations, precipitated by the threat of Mussolini to withdraw from the neutrality and nonintervention pact and be free to interfere without restraint in Spain in behalf of the rebels. The trouble with the people who have sought to maintain peace in Europe is that they have continued to use the language of diplomacy when nothing else than straight talk to the two mad dogs of Europe, Mussolini and Hitler, would do any good. And not straight talk merely, but the actual exhibition of armed force. Of what avail are pleasant words when dealing with a man who totes a gun and means to use it whenever he can catch you off guard. We are for peace, but peace is not to be maintained through diplomatic channels alone. Not talk about peace and disarmament but preparedness to enforce peace is the only hope of peace loving nations when maniacs are running the governments of at least two nations in Europe. Diplomacy has sometimes been defined as another name for lying, and the Italians have been trained in this for centuries, and Mussolini is a titled graduate from the school. It is impossible to rely on any of his pledges. The complaint that he makes against other nations for assistance given the Loyalists in Spain, as reported in the most recent dispatches is a subterfuge under which he seeks to justify the open and wholesale sending of soldiers into Spain to help recover the rebel losses and establish a government friendly or subservient to him, unless the other nations block his plan. The crisis seems at hand.

Associate Secretary C. Z. Holland preached for Dr. W. A. Hewitt at First Church Sunday morning and for Dr. J. W. Middleton at Clinton Sunday night, speaking between times at the Hinds-Warren Sunday School Convention.

Fifth Avenue Church, Huntington, W. Va., will have a young people's revival May 2-9. Preaching by Luther Holcomb, Jr. He will be assisted by Felix Arnold and two other young men from the Louisville Seminary.

A Christian man well known to Mr. Spurgeon, died leaving a large fortune. Mr. Spurgeon said, "If when I die, I am worth that amount, consider me lost. I should be downright ashamed to die with so much money in my possession."—A. C. Burley.

Dr. R. B. Gunter was with Pastor R. B. Patterson in a ten days evangelistic meeting, closing last Sunday night. Large crowds attended and twelve were added to the church. The spiritual condition of the church is good and the offerings to missions have been greatly increased.

Central Mississippi Preacher's Conference will be held in Jackson April 12, from 9:30 A. M. to 12:30 P. M. On the program are R. A. Edleman, B. B. Hall, R. A. Langley, H. M. King, L. W. Ferrell, I. F. Metts, W. A. Hewitt and A. B. Wood. All present are expected to discuss the pastor's part in Sunday school.

We had just as well keep on our fighting clothes for the battle against the liquor business will go on for quite a spell yet. No use to get discouraged. No use to talk about giving up. Remember him of whom it is said, "He shall not fail nor be discouraged till righteousness be established." Our God is "the God of patience." He never quits. Elisha prayed and his servants' eyes were opened to see that they who are for us are more than those against us." "Of the increase of his government and peace there shall be no end," Isaiah 9:7.

The following is taken from the First Baptist Church Messenger of Jackson: The First Baptist Church gave to Cooperative Program in 1936 \$3,496.64 and for the first quarter in 1937 \$1,023.61. A total of \$4,520.25. The State Convention Board has paid on the principal of indebtedness since March 1933 \$234,000.00. There are 510 senior college graduates living in Jackson. Value of Convention Board property located in Jackson is \$550,000.00. The immediate objective is to secure 700 additional members for the 5,000 Club and to enlist every church in the Cooperative Program.—C. Z. Holland.

We have had the opportunity to look into the new monthly magazine issued by the Sunday School Board, entitled "Open Windows." It is for devotional reading by busy people, having a passage of scripture, a brief explanation and application, concluding with a short prayer. This all occupies only one page of printed matter and need not take over five minutes to read. It might be profitable to linger longer. For April of course there are thirty chapters, furnished by thirty different people. Dr. T. L. Holcomb contributes the first. One is by Dr. B. Locke Davis of Brookhaven. Four of the contributors are women. Most of the contributors are well known. The Sunday School Board is making a contribution to the building up of the spiritual life of our people. Single copies can be had of the Baptist Book Store for ten cents each. A year's subscription 75c or cheaper in clubs.

Sparks and Splinters

Next Sunday, April 11, is Laymen's Day in the churches. Give the Brotherhood a chance.

In the past four weeks there have been 323 additions to First Church, Shreveport. Their goal for five weeks in 400.

Twenty-five years ago there were only two White Baptist churches in Shreveport; now there are ten. In these twenty-five years the contributions of the First Church have been \$2,532,614.46.

Somebody puts the question up to the owners of secular papers, most of whom are church members, What would Jesus do if he were running a daily paper and were offered liquor advertising? Nobody hesitates as to the answer.

David Cranford, who finishes his work in Mississippi College in May has accepted a call to Rosedale for half-time. He will spend the summer in Rosedale and continue to serve this church while attending the Louisville Seminary next session.

A paper that accepts liquor advertisements dare not tell the world how many deaths are caused by drinking drivers. There are some tongues which are continually pronouncing the shibboleth of a "free press," which wag only as the liquor makers and dealers pull the strings.

The Kansas City Star estimates that \$75,000,000 was wagered this fall on football games alone. Race track gambling, punch boards, slot machines, roulette wheels, raffles, and speculative stock market gambling are all indicative of a mountain wave of the gambling vice in America. Fully 80 per cent of it all is illegal, and all of it is essentially immortal.—C. F. Bell in Religious Digest.

Union: Easter Sunday was a busy day with us. In addition to regular services, we had a sunrise devotional service, led by Joe Rod Triplett. Also special missionary program by the Sunday school. In the afternoon we had a funeral service, then regular service at Linwood in which a fine young woman was saved. Following the evening sermon at Union, the ordinance of baptism was administered to a nine year old boy. Our revival May 19-30, Dr. H. E. Dana to assist Montie Davis.

The Christian Index of Georgia announces that Dr. T. F. Harvey of Hattiesburg, First Church, has accepted a call to the pastorate of Gordon Street Church of Atlanta, and will assume charge of the work in thirty days. Dr. Harvey is well known and loved in Mississippi, having come to us from Chicago seven years ago. He is a native of Arkansas, an alumnus of William Jewell in Missouri and of the Seminary at Fort Worth. The church in Atlanta to which he goes is one of the leading churches in the state; organized thirty years ago. The former pastor for fifteen years, Dr. W. H. Faust, gave up the pastorate to head the Department of Evangelism of Georgia Baptists.

The Primitive Baptist, published at Thornton, Ark., is opposed to the government telling the farmers how to farm, how to cultivate their land, what to plant, or how much to plant. The protest is made in the name of liberty and "with tears." With much of this we are in sympathy. Certainly there are natural and inalienable rights. And the preservation of these and of our freedom is dependent upon constant watchfulness. But it has to be remembered that civilization necessarily puts restraints upon freedom of action. The common good, the good of others, must determine or limit all that we do. If a man is ruining his land by ignorant or slovenly methods of cultivation, there is as much reason for restraining him in that case as there is in making a law against his burning his own house, or killing or abusing his own horse. Coming generations and the general public have some rights in the way we manage our business. There are two sides to this question.

Senator Capper of Kansas has introduced a bill in Congress to prohibit the advertising of alcoholic beverages.

We believe that a questions and answers column in a religious paper or in any other kind of paper can be made a most helpful educational feature. But we do not know why so many fool questions have to be presented. We are in a strait betwixt two. Any suggestions?

When you go to the Convention in New Orleans, be sure to see the Huey P. Long Bridge over the Mississippi River. It is one of the most beautiful pieces of engineering in America. It is 400 feet high, with the approaches it is 4.4 miles long and cost \$18,000,000.

Rev. O. P. Moore who finished his work at Mississippi College last year has accepted a call to Natalbany, La., for half-time and will begin work here in June. This will enable him to carry out his purpose to take his theological work at the Baptist Bible Institute. It will necessitate his giving up the work at Florence where he is held in high esteem.

An Arkansas member of Congress spoke out in meeting the other day in the House. He said, "There is no doubt of a whiskey and bottle trust. The whiskey trust is one of the biggest monopolies ever known in this country and is rapidly becoming a national scandal. It maintains a powerful lobby with millions for expenses, and employs at unreasonable and shocking salaries influential executives with strong political connections."

To former B. M. C. students and friends: Since the receipts of this morning (March 29) for the Mo Kwong Home, we yet lack \$1,170.20 of reaching our \$2,000.00 goal for the support fund. Since our State W. M. U. Convention does not meet until April 6, we can hold books open for receipts through April 5. Please let your gifts come very promptly that we may not fail to reach the goal this fiscal year. Faithfully and hopefully, Mrs. T. C. Lowrey.

You will not have to be persuaded to go to see the Baptist Bible Institute in New Orleans when you go to the Convention. Don't miss it. It is one of our Southern Baptist Convention agencies, has operated now for nearly twenty years, and has been one of the greatest missionary agencies Southern Baptists have ever had. Missionaries are trained there by doing mission work in the city. The grounds are beautiful. There are no more beautiful trees in the world than the great live-oaks on the Institute campus. The lecture rooms and men's dormitory and chapel occupy one block. And all around this block are residences for teachers and pupils.

One of the most attractive places in New Orleans is the Southern Baptists Hospital on Napoleon Avenue. The Hospital and Nurses' Home are valued at more than a million dollars, and are a genuine missionary agency in that great city of opportunity. Dr. L. T. Bristow is superintendent. He is a genius in hospital management. There has never been a deficit in current expenses, and part of the expense of the building has been paid out of operating income. Much charity work is done. The hospital is the property of Southern Baptists, managed through a Hospital Commission. Dr. F. M. Purser of Oxford is the Mississippi member of the Commission.

It is said that the cooperative farm at Hillhouse in Bolivar County, which was secured by friends of tenant farmers and is now operated on a cooperative basis made a profit of \$9,000 the first year which was distributed among 31 families. There was a profit also on the store which was returned to the members in proportion to purchases made. We are glad to see this projects succeed. But we are sorry to see some visitor make a laughing stock of himself occasionally as Reinold Neibuler did a few months ago when he visited the farm and wrote to the Christian Century that the State of Mississippi was a sea of mud, and that everybody in the state waded around in boots. And we are told that he teaches in Union Seminary in New York. Somebody up there ought to teach the teachers to tell the truth.

Ackerman: I want to take enough space to thank the kind man who had the Baptist Record sent to me. I have learned several things through the paper that I did not know. I would like to know the man's name that sent the paper. Thanking him again, I am—Mrs. Curtis Gammill.

Somebody passes on this word from Andrew Murray: "It is when Christians cease from looking for help in external union, and aim at all being bound together to the throne of God, by unceasing devotion to Jesus Christ, and an unceasing continuance in supplication for the power of God's Spirit, that the church will put on her beautiful garments, and put on her strength too, and overcome the world."

Isn't this a grim joke: the increase in deaths from automobile accidents for the first two months of this year is attributed to "mild weather." That's what an A.P. reporter in Chicago tells the world. Not a word said about drunken driving. The liquor trust seems to control some news men. The increase in deaths by auto for the two months was 35 per cent over the same period a year ago. And the wet paper in which this report is published heads the article with "Motor Deaths Lower in Twelve States." And in the body of the article it is shown for the whole country there was an increase of 25 per cent. There can be no free press as long as the liquor business is in control.

Dr. W. S. Abernethy, Baptist pastor in Washington, writes on Christian Union. His article in the Watchman-Examiner has quite a pessimistic outlook. He believes that unless the Protestant denominations unite and quit preaching "dogma," they are doomed; that the young people are fleeing from us because of "dogma." Now, dear timid soul, we haven't seen any flocking of young people to the Unitarian churches, and they don't have any "dogma," unless what you don't believe is "dogma." Somebody is always trying to scare the lights out of us by telling us that the churches are empty. The world is not yet annexed to the kingdom of God, but the gospel is still the power of God unto salvation to every one that believeth.

There is always danger of Christian people taking care of an institution and neglecting the people for whom the institution exists. For example the people of Mississippi are at present supporting the Baptist Orphanage in Jackson fairly well. The children are well taken care of and the finances of the institution were never in a more satisfactory condition. But there are hundreds of orphans in Mississippi or children from broken homes or homes unfit or unprepared to take care of the children. And these are being neglected. We must not get the idea that we are doing our duty by the orphan children because we are taking care of the Orphanage. Institutions are for people, not people for institutions. If we take care of the orphans in Mississippi we will have to do far more than we have been doing. Remember the Orphanage, but don't forget the children.

The Orphanage is not the only institution which may absorb our attention to the institution while we ignore the objects or people for whom the institution exists. It is altogether possible for church members to be so absorbed in keeping up the church that they entirely ignore the people to whom the church should minister. We are afraid there are churches where the chief concern of the members is to keep up the church, or make it a going concern. If the machine runs smoothly they are satisfied. If the bills are paid promptly, and there is a slight surplus in the treasury; if all the departments are functioning, if the congregation is keeping up to normal, if there is no disturbance on the horizon, they think that the church is getting on fine. And that same thing may be said about a mission board. There are plenty of mission boards that never make a survey of the field, never inquire where the need is greatest, never seek to establish the gospel in new or strategic places. Their one concern is in paying the bills and they hear the appeal of those places where the clamor is greatest.

News an

J. B. LAWREN

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News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

BOARD MAKES \$45,000 DEBT PAYMENT FIRST OF APRIL

A surplus of \$45,000, accumulated from increased receipts the past six months, was applied by the Home Mission Board on the principal of its debts the first of April, according to an announcement by Dr. J. B. Lawrence.

This amount, which met the first two regular semi-annual debt payments this year, is considerably larger than the amount paid by the Board on its debts last April, Dr. Lawrence stated.

By agreement with its creditors, surplus funds are applied on debts twice each year, April 1 and October 1.

Since the April payment each year is always less than the surplus available in October, and because increasing receipts will enable the Board to make a greater reduction than was made last year when over \$100,000 was paid on debts, the mission executive expects total payments on debts this year to be well over \$100,000.

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NEW MEXICO LEGISLATURE PROPOSES REPEAL OF PEYOTE LAW

A law to repeal prohibition of the use of the peyote, a narcotic plant eaten by the Indians in their heathen rites and ceremonies, has been introduced in the state legislature of New Mexico, according to Missionary C. W. Stumph.

This bill was introduced, the missionary states, after a resolution was introduced in congress making the use of the peyote a federal offense in those states which have laws against it.

The proposed legislation in New Mexico is fostered by those who are interested in securing the legal right to use the dangerous drug without restraint. Missionaries among the Indians state that the plant has the same effect as any other narcotic and that peyote worshippers become addicts.

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FRENCH PARENTS ARE MARRIED AFTER CONVERSION

At this time we have six couples who want to join the church but they must be married first. Some have as many as six children and have never been married.

The last few days I have found some things as bad as in any foreign land.

One man told me the other day, "Brother Martin, I am glad that you told me that I must be married to live right. I will do so." And he said that he would give me ten dollars to perform the ceremony."

This is hard work, but I cannot tell you how I like this work. I am glad to be able to bring the gospel to these souls, and to see how happy they are after they are saved.—A. D. Martin, French missionary in Louisiana.

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YOUNG FRENCH BAPTIST FEELS CALLED TO PREACH TO OWN PEOPLE

One of the missionaries to the French in Louisiana writes that he was encouraged recently when a young man in one of the French Baptist churches said that he felt called of God to preach to his own people.

"We feel," the missionary writes, "that God is calling boys and girls on this field not only to prepare to preach and to teach their own people, but to be living examples of a better standard of living for the people as a whole."

"We also feel that the door of opportunity is opening. We have now two fine girls doing splendid work in Acadia Academy, Church Point.

"May God open the hearts of wealthy Baptists of our denomination to help fine Christian boys and girls to bring a brighter day to this benighted people."

JOE BURTON, Publicity Secretary

DR. LAWRENCE ATTENDS CONVENTION OF CUBAN BAPTISTS

Cuban Baptists, in annual session March 22-26 at Pinar del Rio, heard Dr. J. B. Lawrence in a series of addresses.

The mission secretary arrived in Havana Saturday, March 20, and remained one week on the island. He brought greetings to the convention at its first session Monday night, March 22, and delivered the closing address at each morning session of the convention.

In visiting Cuba, Dr. Lawrence had contact with the largest field of work of the Home Mission Board. The Board has 72 missionaries who are serving 125 churches and mission stations in four provinces on the island.

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MANY CHOCTAWS DIE WITHOUT CHRIST

A. W. Hancock, Indian missionary in Oklahoma, is alarmed because of the distressing lack of missionaries on his field.

"If the Lord does not give us more workers to the Choctaws soon," he writes, "I do not know what will become of us. Of only five preachers in one association, just two are dependable and doing any kind of work at all. One of the two is very limited in knowledge, and his best accomplishes very little."

"In another association we have four preachers and only one is doing much work. It is discouraging, but the field is large and rich and there is much to be harvested."

"The hills and the mountains in this section are full of Indians and whites, and they are without the gospel. There are twenty-four churches scattered in fourteen counties that are appealing to this missionary to come and help, but it is impossible for me to make the visits as often as I would like."

"Besides the churches, there are three government schools where practically no religious work is being done. I have been in a revival at Jones Male Academy as a result of which fifteen boys await baptism. We are leaving tomorrow for Bloomfield Female Academy where we expect to have a revival. Pray for us as we serve in this great field."

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BELL URGES NEED OF BETTER TRAINING FOR MEXICAN PREACHERS

Following a recent trip through Southwest Texas, which gave him an opportunity to see in detail the actual conditions in the Mexican churches, Paul C. Bell, missionary of the Home Mission Board to the Mexicans, states that he is convinced of the urgent necessity of preparing a Mexican ministry.

"It will soon be twenty-five years," he writes, "since I began this work. From the very first I saw the need of a ministerial training school and the folly of trying to carry on a work with poorly prepared workers."

"Conditions I have seen this week," he adds, "have brought more tragic evidence of the need of trained workers, and of the need of giving more attention to our school here."

Brother Bell is principal of Mexican Baptist Institute at Bastrop which has a near-capacity enrollment of Mexican volunteers for the ministry and missionary service.

"We are gaining ground," he continues, "but we need added equipment and one or two more teachers, so that we might appeal to the higher type of students and give them a thorough training for the work that needs to be done."

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ITALIAN MISSIONS ENTERS NEW STAGE

J. F. Plainfield

Italian Missionary, Tampa, Fla.

I have spent the better part of eleven years making disciples of Christ out of the Italians, and during that time I have seen many come to Jesus in repentance and faith. They have been

years of intense labor and sacrifice and few know what went into the work in Tampa in leadership, knowledge, patience, tears, work, sleepless nights, adventures in prayer, and even joy, yes a joy that passeth the understanding of those who are not acquainted with our work.

That was the first stage of our work. Now we are entering the second stage. We aim at making leaders, teachers, and preachers of the Word out of the members of the North Boulevard Church. It means the "teaching of all things, whatsoever I have commanded unto you." From now on we will train our people for the work, and we hope to be able to tell another and a better story of the field in Tampa.

For that work I consider brother Harry A. Day, my new assistant, eminently fitted by training and spiritual equipment, and he may be depended upon to give his best and most.

God has answered the many prayers Mrs. Plainfield and I sent to the throne of God for an assistant who had the vision and the consecration required for the task. I thank the Board for sending this man and his lovely wife to us at a time when I was getting discouraged.

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An Otoe Indian with a wheat farm set aside twenty acres unto the Lord and when it was threshed he gave the proceeds to missions.—G. Lee Phelps.

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L. Ortiz, Mexican missionary, helped the women in his church at Devine, Texas, organize a W. M. U. in February.

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GOING TO NEW ORLEANS? READ THIS

By Austin Crouch

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I. Messengers:

"The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

Each messenger to the Convention must be duly appointed by his church and his appointment certified to by the moderator or clerk.

An Enrollment Card for messengers containing the form of certification of election by the church has been provided by the Executive Committee of the Southern Baptist Convention. These Enrollment Cards may be obtained from your State Mission Secretary. It will be well for each pastor to write to his State Mission Secretary for as many Enrollment Cards as his church will be entitled to have messengers.

A messenger to the Convention should take his enrollment card to New Orleans and present it in person at the registration office in the Municipal Auditorium. Upon registering a badge will be given him which will entitle him to a seat and vote in the Convention.

If for any reason a messenger is unable to secure in advance an Enrollment Card then he should secure a letter from his church certifying to his election and present the letter at the registration office in New Orleans. This letter will entitle him to be enrolled as a member of the Convention.

II. Railroad Rates:

Consult your nearest railroad agent. Round-trip rates to everybody. No certificate needed.

March 29, 1937.

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We appreciate the cooperation of Pastor R. W. Sumrall who has just sent in a check to cover the cost of subscriptions to the Record for more than half the families in Midway Church, Newton County. His interest in his people and in the Lord's work grows through the years.

EDITORIALS

RELIGION AND THE KINGDOM

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There is no thought or truth that runs more persistently through the whole Bible, both Old and New Testaments, than that of the kingdom of God. There was nothing which so often formed the subject of Jesus' teaching as the kingdom. His ministry began with it and closed with it. See Matthew 4:17 and Acts 1:3. And the burden of his preaching and teaching, the objective of his ministry was the establishing of the kingdom of God. Perhaps we have not majorized on this subject as He did. Certainly His example will justify a short series of articles in these columns, dealing with that which was his major objective.

We are dealing just now with Religion and the Kingdom. We need to get the conception that the essential idea in religion is the practical recognition of the kingdom of God, the actual enthronement of God in life, in the world, the establishing of the authority of God as God over all.

This is the peculiar and exclusive sphere of religion. Religion and the Kingdom of God, if not identical, are at least inseparable. Religion begins and ends right here. When one accepts the authority of God in fact, he has "got religion." If one accepts the Lordship of Jesus, acknowledges him as Lord and believes that God has raised him from the dead, he is a Christian, Romans 10:9. When this authority of God has been put into actual and complete operation in the life, then is the Christian made perfect. And when the kingdom of the world has become the kingdom of God and His Christ, then is finished the mystery of God.

But we are not now discussing its beginning nor its consummation, but insisting that religion cannot be dissociated with the conception of the kingdom of God. There is quite a rebellion today against the idea of authority. Maybe this rebellion has always been here but it is today outspoken, even brazen. "Self determination" is the modern slogan; which means choosing your own way, following your own desire. And this self determination has intruded itself into the realm of religion. The idea of "authority" in religion is openly spoken against. Every man his own master, free from dominance or dictation from any outside person or agent, this is the modern declaration of independence, free from the restraints of conventions, of dogma or creed, from a church or Bible.

The ultimate form of this renunciation of authority comes to be known as "humanism," where man is enthroned and God is forgotten. Not all go to this extreme, but many decry what they call "authoritative religion," or the religion of authority. Now what we need to keep clear in our minds is that there is no other kind of religion but authoritative religion. That which acknowledges no authority outside itself is something else; it is not religion.

Religion is not adherence to a creed, nor a system; it is not fellowship with a group, nor identification with a class; not devotion to a cause or a system. It is not holding certain opinions; it is not allegiance to a party; it is not holding to a theory of origins or methods. All of these things may classify one as a philosopher or politician. But they do not constitute religion, nor make one a Christian.

Religion is the recognition of a power and personality outside of ourselves and superior to ourselves with whom we have to do. It is the sense that this power has to do with us whether we will or not. It is the consciousness that He enters into our lives, our affairs and has the final control in what goes on in the world, and in the universe. Religion is the sense of dependence on Him, the knowledge that authority is vested in Him.

This religion becomes personal, actual, practical, when we accept this authority, acknowledge it in our hearts, and in our actions, yield our-

selves to its control, submit ourselves to its guidance and dominion. This is true of any sort of religion, true or false, pagan or Christian. In its essence religion is the recognition and acceptance of authority, yielding obedience to a power or person outside of ourselves. This is just one way of saying that religion and the kingdom are inseparable. You can't have one without the other. If you have one, you have the other.

Of course true religion is the knowledge of and submission to the true God. The Christian religion is the acceptance of the authority of God as He is revealed to us in Jesus Christ. If some one is puzzled by remembering what Jesus says about pure religion, it may be sufficient to give here the Bible Union version, the correct translation of that passage: "A pure religious service and undefiled before God and our Father is this, to visit the orphans," etc.

BR THE KINGDOM OF GOD IN THE OLD TESTAMENT

—o—

In the Old Testament the kingdom of God is spoken of as both present and future. The same can be said of the New Testament, but we are speaking now of what the Old Testament writers say about the Kingdom of God. This is the theme of the Old Testament from start to finish. It underlies all the teaching from the first line of Genesis to the last of Malachi. God's right to reign is implied in his creation of the world and of the universe. It is involved in his giving dominion to man, for he could not confer what he did not have. It is evident in his giving direction to man as to what he may do, and what he may not do. He calls Adam to account for his sin and visits punishment upon him and the whole human race for his transgression. He sends him forth from the garden and specifies his punishment. He visits his wrath upon a disobedient world by sending the flood over all the earth. He scatters the rebellious sons of men who would build the tower of Babel. He calls Abram and gives direction to him and his descendants. He revealed himself to Moses and gave the laws by which their national and individual life was to be governed.

By the choice of Israel and his dealings with them, God showed something of the nature of His kingdom, the method of control, and its spiritual quality. There was never any intimation that he had abandoned his claim to sovereignty over the whole world, or his ultimate purpose to reign over it. He never suffered himself to be spoken of as a tribal god or local deity. To Abraham, Moses and David, he was the God of the whole earth. But it was his purpose from the beginning to exercise spiritual sovereignty, rather than reign by force. His purpose was to reign over the spirits of men, in their hearts. His highest appeal to man is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." No greater message has ever come, or can come, to men than that.

His appeal to His people has always been the appeal to reason and conscience. His control over them was meant to be by love and the constraint of a fatherly interest in their welfare. He pleads with them; He entreats them; He warns them. And the resort to punishment or chastisement is only when everything else has failed. And even this is done in fatherly tenderness: "My son, regard not lightly the chastening of the Lord."

But what we are concerned about here is not so much in showing the nature of that kingdom as spoken of in the Old Testament as to make it clear that the religion of the Old Testament is another name for the Kingdom of God. They were never to forget that He is king; that He requires obedience; that He is absolute sovereign and will tolerate no other allegiance. The first of the commandments is "Thou shalt have no other God before me," or beside me. "I the Lord thy God am a jealous God." "Thou shalt worship the Lord thy God and Him only shalt thou serve." Disobedience is as the sin of witchcraft.

Defection from obedience to Him is characterized as the most offensive sin known among men, as adultery.

For four hundred years of their national history Israel had no king but the Lord. And when a king was given them he was to be Jehovah's representative, and to rule according to all the statutes which He had given through Moses. The Lord is King in Zion. Whatever earthly king Israel had he was as much subject to the law of God as the lowliest among his people. David and others found this out.

This recognition of the sovereignty of Jehovah was their religion. Among them there was no religion apart from obedience to the Lord. This is manifest in the laws that were given them and in the songs of worship which they used. Their laws were the expression of the will of God. And their songs were their response to the revelation of His will. You may begin with the song of Moses by the Red Sea: "Jehovah shall reign forever and ever," and go through all their hymns of praise. Whether they are full of praise or petition they are a recognition of the authority of God over them, His right to reign, and the blessings that come from His reign.

Jehovah reigneth, let the earth rejoice; let the multitude of the isles be glad thereof. But no one can understand the Old Testament who does not see running through it all the promise of the coming of the kingdom of God through the reign of His Messiah. Moses said, "A prophet shall the Lord your God raise up unto you from among you like unto me. Him shall ye serve. And it shall be that he who will not serve Him shall be cut off from among you." The promise to David was that of his seed should one sit on the throne, and of his dominion there should be no end.

Most clear of all are the prophecies of Isaiah in which it is said, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."

BR JESUS IN AN AGE OF DOUBT

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From some who assume the office of teachers of religion, every once in a while we hear the suggestion of doubt about the miracles of Jesus. This effort to discredit the miraculous takes the method of suggesting that the people among whom Jesus lived were exceedingly credulous, inclined to believe in magic and miracle working, and prone to exaggerate what Jesus did and make it appear supernatural when there was nothing supernatural about it. This attitude of these false teachers reveals the same hardness of heart which Jesus more than once rebuked in his followers, and is absolutely contradicted by repeated statements in the gospels.

Instead of being a group of credulous children ready to swallow any fairy tale, the people among whom Jesus lived and labored were the most hard headed, not to say hard hearted bunch we read about in any history. There were miracles in the Old Testament history. But the contemporaries of Jesus knew nothing about miracles, and many generations before them had seen none. The gospel narratives show us constantly a group of men who were exceedingly difficult to convince, and very slow to accept any evidence given them of Jesus' divine nature or commission. All of the gospels proclaim this, but a reading of the Gospel of John will show it conspicuously and convincingly.

John laments repeatedly the refusal of the people to accept evidence that by its very nature should be decisive. The opposition is constantly recognized and referred to, and the evidence is piled up to overcome the doubts and open unbelief of the people, and even of the disciples themselves. In the first chapter of his gospel John says, "He came unto His own, and they that were His own received Him not." Nathanael had to overcome a mountain of prejudice in coming to Jesus: "Can any good thing come out of Nazareth?" In the third chapter John says with a breaking heart, "No man receiveth his witness."

Thursday, April

In the fifth chapter witness of me, but ye may have life. People who had juries, are still lame man at the blind man in Jezebel at their face hostility instead Lazarus raised hotfooted to town from the grave him to keep other

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In the fifth chapter Jesus says "All these bear witness of me, but ye will not come unto me that ye may have life." In the sixth chapter the people who had just seen 5,000 fed with a few fishes, are still asking for more evidence before they will believe. The miracle of healing the lame man at the pool of Bethesda, and of the blind man in Jerusalem instead of being accepted at their face value are discounted, and awaken hostility instead of faith. The people who saw Lazarus raised from the dead, some of them, hotfooted to town to tell the Pharisees, his enemies. And when confronted with Lazarus risen from the grave, some of them wanted to kill him to keep others from believing in Jesus.

The disciples themselves were so slow of heart to believe that they drew the rebuke of Jesus. And of those who had grown up with Jesus and known him from boyhood, it is said that Jesus marveled at their unbelief.

No all the talk about the credulity of the contemporaries of Jesus is just another one of the devil's lies and is contradicted by all the evidence in the gospels. The man who swallows that lie is one of the most credulous of the weak minded, or is a sly sleuth of Satan.

LET'S GO

*By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"*

LET'S GO

Lexington:

Dr. Judson Chastain, the beloved pastor at Lexington, is doing the work of his life at Lexington. He has his work well organized and the organizations have life and plenty of it.

About two-thirds of the families take the Record and plans are now on foot to send the Record to EVERY family. In fact, it's getting to be fashionable to send the Record to every family.

Pickens:

Dr. W. F. Yarborough is a prophet WITH honor at home. Good crowds attend his preaching with profit. Many good things were told us about his ministry. And a letter next day from Dr. Yarborough informed us that the Record is to go to EVERY family at Pickens. It's fashionable to send the Record to every family.

Durant:

Dr. Haynie reports an increased budget for 1937. A week of mission study led by Miss Evie Landrum has just been held with profit to the church and people. Several Durant folk spoke of the splendid sermons of their pastor. Pastor Haynie hopes soon to see the Record going to every family.

Holmes County has subscribers as follows: Cruger 7; Durant 23 and 4 R.F.D.; Goodman 24 and 1 R.F.D.; Tchula 9 and 1 R.F.D.; WEST 30; Wyatt 1; Pickens 29 and 1 R.F.D.; LEXINGTON 39 and 6 R.F.D.

EVERY FAMILY CHURCHES

The following churches send the Record to every family. If any have been overlooked tell us:

Hernando, Lake, Moss Point, Ocean Springs, Philadelphia, Prentiss, Spring Creek, Ruleville, Rolling Fork, Sunflower, West, Hebron (Yazoo County), Drew, Belen, Dundee, Lula, Union Hall (Lincoln County), Star, Collins, Choctaw County, Morton and Pickens.

MORE HONOR ROLL CHURCHES

In addition to the list recently published, the following churches have 50% or more of their families as subscribers to the Record.

Port Gibson, Midway (Newton County), Toombs, Oak Grove (Scott County), Clinton, Pleasant Hill (Lawrence County), Bethlehem (Lawrence County), Antioch (Lawrence County).

ANOTHER GOOD OPPORTUNITY

"Dear brother Goodrich:

I would be glad to have my name on your mailing list but am not able. I am 70 years old



C. Z. HOLLAND

He is completing the membership of the 5,000 Club and building a stewardship conscience among Mississippi Baptists. He is among the speakers at State W. M. U. Convention this week at Hattiesburg.

and have not been able to do a day's work since 1929. The Lord is just letting me live for a purpose, I know not what.

Sincerely,

—o—

PATHETIC

"Dear brother Goodrich:

I hardly feel that I can do without the Record. It has been a welcome visitor in my home since 1912. But bank failures, and security notes took all our means of support just before my husband's death a few years ago. My only means of support is a small annuity check every three months.

I'm sorry I'm unable to renew.

Yours in Christ,

Mrs. ——————

(Note—Won't some one more fortunate send us the money so this good woman can continue to receive the Record?)

—o—

THANK YOU

Miss Lora V. Smith, New Albany; Mrs. E. C. Pitts, Brookhaven; W. C. Dodson, Caledonia; Rev. O. P. Moore, Florence; Rev. C. O. Estes, Morton; J. G. Fullilove, Vaiden; Mrs. L. C. Jones, Indianola; Rev. W. F. Yarborough, Pickens; L. L. Price, Jr., Toombs; Rev. L. B. Campbell, Canton., for subscription lists sent in.

BR

No preacher can be absolutely loyal to the Word of God and advocate a union of diverse denominations into one church. Methodists and Baptists and Presbyterians do not believe and teach the same things. Each is supposed to preach what he believes is taught in the word of God. He is honor bound to do it or he is unfaithful to the Master who commissioned him. People with different interpretations or understanding of the Bible cannot honestly put aside their convictions as to what is true and ignore it, or fail to proclaim it. No man has any right under God to exclude from his preaching and teaching anything which he believes is revealed in the Bible. The only way we can be loyal to the Lord Jesus is in being loyal to his word. He says "The words that I speak unto you they are spirit and they are life—the flesh profiteth nothing." Again He says, "He that heareth my word and believeth Him that sent me hath eternal life." We may truly love people who differ with us in the interpretation of God's word, and we may co-operate with them in many ways, but any union with them which closes our lips on any teaching of the Bible is treason against God.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.



MRS. M. O. PATTERSON

The above is a likeness of the State Chairman of the Personal Service work among the W. M. U.s of Mississippi. Mrs. Patterson is rendering exceptionally fine service in this office, as she does in whatever she undertakes. She has done great good among the wives of ministerial students in Mississippi College, where her husband is head of the Bible Department. She is also a useful member of the choir in Clinton and has served as president of the local W. M. U. She was a few years ago graduated from Mississippi College with "special distinction."

WHY NOT CHANGE THE SOUTHERN BAPTIST CONVENTION?

—o—

For many years some have thought it would be well to change the time of meeting of the Southern Baptist Convention from May to June. The following reasons are offered for the change:

1. Baptist preachers are denied the privilege of preaching many commencement sermons, both in colleges and high schools.

2. Many good women are deprived of the privilege of attending the Convention because they have children in school.

3. Our college and seminary professors, as well as preacher students, could attend without interfering with their school work nearly so much.

4. June is a vacation month. Many Baptists would take the advantage of vacation time to attend the Convention.

5. May is a revival meeting month with many city churches, and the rural churches do not start their revival meetings as a rule until July ("the 4th Sunday").

I would be glad to hear from the brethren on this matter. If it looks favorable, I may venture a move in that direction in our meeting at New Orleans. Realizing how helpless one is in the face of tradition, I want to hear from the "folks back home" before I venture any kind of a move in public.

Please give me the benefit of your thought on this matter.

E. S. Hutcherson, Pastor
Trinity Baptist Church,
1202 Hogan Street,
Houston, Texas.

BR

PASTORAL CHANGES: R. E. Day goes from Big Springs to Pt. Arthur, Texas; W. D. Kirkpatrick from Whitney to Rockwall, Texas; J. W. Farmer to Calvary Church, Bluefield, W. Va.; M. P. Boynton resigns the pastorate of Woodlawn Church, Chicago, after 39 years and is succeeded by his assistant E. M. Harrison; A. E. Prince of Pineville, La., has been called to Arkadelphia, Ark.; R. S. Jones, Dresden, Tenn., died March 16; S. H. Frazier goes from Ft. Worth to Harrisburg, Ill.; Alex. Best of New Orleans has been called to Weleetka, Okla.

WOMAN AND MORMONISM
By Wm. James Robinson, A.M., D.D.

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It is my purpose in this article to let Mormon leaders tell plainly what they think of woman; and the place accorded her in their religion both here and hereafter. I shall presume that my readers know the estimate in which she is held in orthodox Christianity; and let them draw their own conclusions and make their own choices.

Brigham Young's definition of "spiritual wifeism" was thus expressed: "And I would say, no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity; and I say to every man upon the fact of the earth, if he wishes to be saved, he cannot be saved without a woman at his side. This is spiritual wifeism, that is, the doctrine of spiritual wives" (*Times and Seasons*, Vol. VI, p. 955).

"The Mormon, under polygamy, was taught that he 'married' for eternity. The 'sealing' was therefore the more important ceremony, and was performed in the Endowment House, with accompaniment of secret oaths and mystic ceremonies. If a wife disliked her husband, and wished to be 'sealed' to a man of her choice, the Mormon church would marry her to the latter—a marriage made actual in every sense—if he was acceptable as a Mormon; and, if the first husband also wanted to be sealed to her, the church would perform a mock ceremony to satisfy this husband" (*The Story of the Mormons*, Linn, page 287, 288).

In its article on "Mormonism" in the Eleventh Edition of the Encyclopedia Britannica we read: "A system of polytheism has been grafted on an earlier form of the creed, according to which there are grades among the gods; the place of supreme ruler being taken by the primeval Adam of Genesis, who is the deity highest in spiritual rank, while Christ, Mahomet, Joseph Smith and Brigham Young also partake of divinity. The business of the deities is the propagation of souls to people bodies begotten on the earth, and the sexual relation permeates the creed. The saints on leaving this world are deified, and their glory is in proportion to their number of wives and children; hence the necessity and justification of polygamy (although its practice is not now authorized by the church), and the practice of having many wives sealed to one saint. Marriage, if accompanied by the ceremony of "sealing" is for eternity, and is pre-requisite of heavenly bliss. A man may be sealed to any number of women, but no woman may be sealed to more than one man. Both marriage and sealing by proxy are permitted to assure salvation to women who die unsealed. This system of spiritual wives or celestial marriage is based on the idea that a woman cannot be saved except through her husband."

"Celestial Marriage"—Marriage, as regarded by the Latter-day Saints, is ordained of God and is designed to be an eternal relationship of sexes. With this people it is not merely a temporal contract to be of effect on earth during the mortal existence of the parties, but a solemn agreement that is to exceed beyond the grave. In the complete ordinance of marriage, the man and the woman are placed under covenant of mutual fidelity, not 'until death do you part,' but 'for time and all eternity.' A contract as far reaching as this, extending not only throughout time but into the domain of the hereafter, requires for its validation an authority superior to that of death; and such an authority is found in the Holy Priesthood, which, given of God, is eternal. Any power less than this, while of effect in this life, is void as to the state of the human soul beyond the grave" (*Articles of Faith*, p. 444).

On page 445, A. of F. we read, "Therefore, if a man marry him a wife in this world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their marriage is not of force

when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and eternal weight of glory. For these angels did not abide my law; therefore they cannot be enlarged, but remain separately and singly, without exaltation, to all eternity; and from henceforth are not gods, but are angels of God forever and ever."

"The ordinance of celestial marriage is permitted to those members of the church only who are adjudged worthy of participation in the special blessings of the House of the Lord; for this ordinance, together with others of eternal validity, is to be administered in Temples reared and dedicated for such holy service" (*Articles of Faith*, p. 445f).

"Except a man and his wife enter into an everlasting covenant and be married for eternity while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life and continue without committing sin against the Holy Ghost, will continue to increase and have children in celestial glory" (Quoted in *Young Men's Improvement Manual*, from Joseph Smith, *Millennial Star*, page 108).

No one can study these quotations and not conclude that in Mormonism woman holds a place very inferior to man. She is never regarded as in any degree as his equal. Men are the "saints" and women can only rise as their husbands rise. A man may become exalted to the degree that he becomes "a god"; but his wives are never anything but "his wives." The number of wives and children a man has determines, to a great degree, his exaltation. His wives contribute to his possibility of exaltation, but gain nothing for themselves.

A woman cannot be saved unless she is married; neither can a man (see my first quotation), hence marriage is essential to salvation for both men and women. And to attain the highest degree of glory a couple must be married in a temple. Not all are accounted worthy of this privilege, but I was unable to learn what made a couple worthy. Marriage that is contracted for time only may later be made for eternity "sealing" in a temple. Proxy "sealings" are permissible.

Poor couples living at a great distance from a temple, have little hope of ever being more than servants, angels, to those who were fortunate enough to be married or sealed in a temple. This looks like it places a great premium on the souls of those who are rich. Our Lord made no such difference. The ones sealed continue to bear children, but those not sealed have no increase after the resurrection.

No provision is made for those who are, for any reason, unfitted for marriage. The man or woman who has the responsibility of caring for dependent parents or juvenile relatives has no chance to be more than an angel by "sealing." If for any reason they are deprived of this privilege it is just too bad.

In Mormon theology marriage is more than true purity of life. "I say to every man upon the face of the earth, if he wishes to be saved, he cannot be saved without a woman at his side" (B. Young). Neither is there salvation for a woman except in marriage. A man's wives are, so to speak, spiritual property, assets. They add to his glory and contribute to his exaltation. Throughout eternity they ceaselessly bear children to the glory of their husbands. They gain nothing except the privilege of adding to his dignity and being in the same locality.

A nurse traveling with a millionaire and his family will see and hear much because of her position, but she is ever a nurse. Women who are not married or "sealed" are only servants

to those "who are worthy of a far more, and an exceeding, and eternal weight of glory." Men, "saints," are those, and their wives have the privilege of bearing children to their glory.

It is clear to any one capable of thinking that Mormonism makes a wife her husband's inferior. God declared that a man and his wife are one. But God nowhere makes marriage a condition of salvation. Marriage is honorable but not a factor in salvation.

Kansas City, Mo.

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THE SOUTHERN SEMINARY'S NINTH ANNUAL PASTORS' CONFERENCE

By Don Norman

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Is the seeking note lost from American pulpits today? Has the quest for souls been relegated to a comparatively minor place in the minister's program?

Hundreds of preachers who attended the Southern Baptist Theological Seminary's Ninth Annual Pastors' Conference, March 8-12, will answer to these questions a heart-stirring, "No!" Because for five days they sat at the feet of men like Dr. George W. Truett, whose every utterance carried in it an earnest plea for the primacy of evangelism; Dr. J. W. Jent, whose impassioned appeal for betterment of conditions in our rural churches is worthy of our most prayerful consideration; and Dr. John H. Buchanan, whose consecrated vision and resourcefulness in dealing with problems of city churches made him a Gibraltar of strength on the Conference program.

Dr. Truett's Messages

Dr. Truett confronted the Conference with vital questions in our religion as he spoke daily on the subject of the Gay Lectures, "The Baptist Message and Mission." These four morning messages dealt with "Preachers and Preaching," "The Central Question of Christianity," "The Primacy of Evangelism," and "Baptists in the World Mission."

"The first, the supreme work of every church, every preacher, and every Christian is to win souls to the salvation and service of Christ. The first note in the marching orders of our risen Savior and Lord is this soul-winning note: 'Go make disciples. Go into all the world; go and make disciples, and then, when you have made them, baptize them.' Don't baptize them until you have made them; don't baptize them with the thought that that will aid in making disciples. After they are disciples, after they are saved, then baptize them, and then teach them to 'observe all things I commanded you: and lo, I am with you always, even unto the end of the world.' This work is not incidental, nor secondary, this work of winning souls to Christ; this work is primary, central; this work comes first."

"Picture the more than four million Baptists in the South going afield for one year, every man in his sphere and every woman in hers, doing their best—modestly, prayerfully, humbly and affectionately—to win the world for Christ! Fancy the effect of it! From it would radiate such an influence of spiritual power that it would move the whole land towards Heaven, and send the light and life of it around the whole world. Here is the primacy of evangelism."

In his opening lecture Tuesday morning, Dr. Truett pointed out qualifications for the preacher, because "he stands at the forefront of the delivery of the message and is immeasurably important in carrying forward the work that follows in the wake of the message." Positive admonition as to the preacher's work was given as follows: (1) Be diligent in study, (2) Watch for opportunities of the week-day, wayside ministry, (3) Stay faithfully by the great theme of the Bible, (4) Bring messages with a positive note, (5) Speak with the conquering note of hopefulness, (6) Have supremely in your ministry the seeking note for lost sinners.

The central question of Christianity, Dr. Truett said in his second noonday address, is "What think ye of Christ?" "The question is not what we think about the church, nor about an ordinance, nor a sacrament, nor a ceremony, nor a

ritual, nor form itself with what personal Christ. So no matter by what moment. As the churches in effort, could no birth to the this town. Soul by an ordinary so-called sacramental how beautiful are not saved

This central Truett said, subsidiary quest in his personal experience?"

Dr. Truett's ing, dealt with bound up with mission field with Dr. J. of the Baptist official capacity seven countries Egypt and months in India

Decrying names of them as examples of useful devotion tributary to missionary gifts, importation of missionary factors in the world's add to its quality

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Each e Church Dr. Truett

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Dr. Jen afternoon

ritual, nor form, nor even a creed; it concerns itself with what we think of Christ, the personal Christ. Souls are not saved by a church, no matter by what church. Let us hold that for a moment. A soul is not saved by a church. All the churches in the world, combined in their effort, could not in a million years give the new birth to the loveliest Sunday school child in this town. Souls are not saved by a church, nor by an ordinance, however beautiful, nor by a so-called sacrament, nor by a ceremony, nor by a ritual or form, nor even by a creed, no matter how beautiful and impressive the creed. Souls are not saved by these."

This central question in Christianity, Dr. Truett said, can be answered by asking three subsidiary questions: "What think ye of Christ in his person? in his own gospel? in human experience?" These he answered by reaffirming the divinity of Christ, by attesting to the power of Christ's own gospel over that of false "gospels," and by showing how Christ successfully submits himself to the scientific test of demonstration by experiment.

Dr. Truett's concluding lecture, Friday morning, dealt with some impressions and lessons bound up with his journey, last year, to Baptist mission fields around the world. In company with Dr. J. H. Rushbrooke, executive secretary of the Baptist World Alliance, he visited in his official capacity as President of the Alliance, seven countries—the Holy Land, brief stays in Egypt and the Hawaiian Islands, and several months in India, Burma, China and Japan.

Decrying modern attempts to blacken the names of missionaries, Dr. Truett pointed to them as examples of heroic, self-sacrificing, joyful devotion to Christ. "The largest human contribution made to the missionary cause is the missionary. Far more important than money gifts, important as they are, is the gift of the missionary man or woman. The foremost benefactors in the world are not those who add to the world's quantity of living, but those who add to its quality."

In reviewing the thrilling story of Baptist missionary work and endeavor in India, Burma, China and Japan, Dr. Truett gave some facts which should challenge and inspire Baptists everywhere. Glance at the various countries. **India:** There are 250,000 members of "Baptist" churches here. At one time the church at Ongole had the largest membership of any Baptist church in the world—15,000; they are now back in their own villages and towns. **Burma:** Baptists have more members in Burma than all Catholic and Protestant groups combined. "Burma is our land," Dr. Truett said. **China:** The work in all sections is encouraging. Dr. Truett saw many come to Christ under his preaching of the Gospel. **Japan:** The churches and members are smaller than in these other countries, but the spirit of the preachers and teachers presage constantly increasing triumphs in the future.

"It follows, therefore, inevitably, that Christ's people in the homeland shall ever work, full of knowledge and full of strength, in the effort faithfully to perform His business to the ends of the earth. We hear a good deal these days about heresy," Dr. Truett said. "The heresy that smells to Heaven above is our anti-missionary spirit. Christ comes to us saying: 'Why call ye me Lord, Lord, and do not the things which I say?' Faith is more than dogma; faith is passion; faith lifts; faith does things. Faith rises; faith is powerful in proportion as it rises in service. Great believers are always great doers."

Each evening in the Crescent Hill Baptist Church crowds thronged the building to hear Dr. Truett's impassioned Gospel messages.

Conferences on Church Problems

With Dr. J. W. Jent, nationally known authority on rural church problems, and Dr. J. H. Buchanan, pastor with a wide range of experience in dealing with city churches, the two conferences on rebuilding the church programs were in good hands.

Dr. Jent based his conference round-table each afternoon on the discussion presented in his

daily morning address. These four addresses dealt with "The Need of a New Rural Church Program," "Some Problems in Rebuilding the Program," "Techniques of Rural Church Development," and "Vitalizing the Rebuilt Program."

"Today we have a new rural South, with its new science of agriculture, the new farm home, the new rural school and new community life. But we have the same old church of our grandfathers. The problem is not denominationalism or a general decline of religious interest; it is maladjustment. There must be adjustment in the matters of church location, a new program, new equipment, and the securing of a resident, full-time pastor."

"The pastoral problem," Dr. Jent said, "is a serious one. The successful rural pastor must be a rural engineer. He must be in the country because he wants to. He must love rural life and people. Then he must be trained for the job." Difficulties in the way are adequate finances and the tendency to minimize the importance of the rural pastorate, but Dr. Jent believes that the efficient man can overcome these obstacles.

"Denominational responsibility for rural and village churches is fundamental," Dr. Jent declared. An advocate of a full-time, rural worker for every state, he made an impassioned appeal for the work so close to his heart. His words yet ring in the ears of many who heard him, and he is to present before those assembled at Ridgecrest for Home Mission Week a suggested plan for effecting the results sought.

Dr. Buchanan stands almost unique among Southern Baptists. He is one minister who carried out a building program in his church and dedicated the new church building, debt-free, at its first service. That was in his pastorate at Paris, Tennessee. An able executive, he had the joy of seeing his present church at Lynchburg, Virginia, lead that state in gifts to the denomination program during two of the three years of his pastorate. His other pastorates showed similar results in the department of finance. Dr. Buchanan is a builder, and his fellow pastors throughout the South recognized his leadership last May in St. Louis, when they elected him President of the Southern Seminary Alumni Association.

On four afternoons Dr. Buchanan, out of his wide experience, led a large group of men in discussing problems and plans of the modern city church. Discussions related to the needs of the individual situation, the financial and other problems, the pastor's program for meeting the needs and the revitalizing of the entire church membership.

"A happy combination of inspirational and practical messages"—this was the almost uniform comment on the Seminary's ninth annual Conference. And the men who were present have gone back to their own fields of labor surcharged with the Spirit that overcomes all difficulties.

BR

First Baptist Church, Vicksburg: The old buildings occupied by the Sunday school of the First Baptist Church of Vicksburg have been demolished, the grounds are being cleared of trash, etc., and the actual construction of a new \$30,000 educational building is expected to commence this week. During the construction of the new building the entire Sunday school is meeting in the Sunday school rooms of the Crawford Street Methodist Church.

Somebody undertakes to explain the flood in the Ohio Valley by saying that the people committed the sin of destroying the forests that held back the waters, and the people suffered the consequences by offended nature's pouring out its wrath in destructive floods. "Mebby so!" as Choctaws say. We are not disputing it. But why should it be considered an offense against common sense and religion to believe that an offended and holy God showed His displeasure against those who permitted distilleries and liquor stores to dispense damnation among the souls of men? Is it a greater sin to destroy trees, or to destroy souls and wreck homes?

THE SCHOOL OF CHRIST
Written by Mary Lou Odom, Logtown, Miss., Bible Readers Leader, Napoleon B. Y. P. U.

—o—

The school of Christ is based upon Matthew 16:18, "Upon this rock I build my church, and the gates of hell shall not prevail against it." The rock is an individual's confession of Jesus Christ as a Saviour. That makes the foundation as strong as an individual cares to make it.

The church is Christ's school, Christ being the teacher. We are the pupils. In this school there is no partiality shown. The pupils are all treated equally. This church is no army of defense, but it is pupils in training for Christianity, to be able to go forth and offer a helping hand to conquer the world for Christ. They are given the keys to the kingdom of Heaven. What they bind on earth shall be bound in Heaven. What they loose on earth shall be loosed in Heaven. This is what the school of Christ is. Would you be a lazy pupil, a slacker, to the grief of your great Teacher, and Captain of your soul, or a Christian soldier pressing onward?

The entrance requirements are, believing on our Lord Jesus Christ as Saviour, regeneration, that involves repentance of our sins, and faith in Jesus Christ. The obedience in baptism is the fee. We are all born of the flesh, but must be born again of the Spirit through regeneration. The second birth qualifies one for entrance in the school. Baptism inducts them in. Whosoever believeth that Jesus is the Christ is born again.

After one is taken into a school, the talk of textbooks comes next. Here is a school, that carries no substitute. The Holy Bible being the only one. Psalm 119:2, Blessed are they that keep his testimonies and that seek him with whole heart. The word of God is assurance and will be our guide, through temptations, trouble and sorrow. To be calm in the midst of Satan's work, we need the word of God for support. The best book in the world, in a human's heart will keep them safe and secure. The Psalmist says, "Thy word have I hid in my heart, that I might not sin against thee."

Every school has rules, John 14:23 says, "If a man love me, he will keep my words." Love is the chief rule in Christ's school. Why shouldn't it be? He loved us enough to die for us. The honor of a church is in the hands of the scholars. They are to work toward the mark of it being a place that's sacred, a place that even the atmosphere is different from that of worldly things. A place to be honored, loved, and where obedience is voluntary. Jesus said, "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him."

He helps us to know the rules. John 7:17, If any man will do his will, he shall know the doctrine. Then to do his will.

Phil. 4:13, I can do all things through Christ which strengtheneth me.

Diligence in Christ's school is next. Matthew 25:21, His Lord said unto him well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

The success of the church depends on the pupils, unless everyone puts forth his best effort, it cannot be successful. Poor attendance, poor work in His service, can never accomplish anything. Even good attendance will not give you credit to pass, as service workers. We get strength for service out of the meetings, then we are to use the strength. Don't just come, sit down, never do or say a thing. Shirkers, jerks, workers, which class are we in? The kingdom of Heaven is as a man traveling in a far country carrying goods. God gave us talents. Maybe one, two, three, etc. What we will do? Just keep that never gaining anything! Everyone that hath not, even that shall be taken away. These Christian soldiers of Christ's school are to push

onward, helping others that need to be started on that road that leads to Heaven.

Every school has its ideal. The ideal of Christ's school is service, and teamwork. Every pupil should strive to be more Christlike. Jesus should be everybody's ideal, example of life. He said, "Take my yoke upon you, and learn of me." One learning more about the life of Christ, getting the love of him in their hearts is going to be more willing to cooperate in all the different services, and enter into the work with a loving heart. Teamwork is the most desirable thing in a school. One without it may be keeping others from coming in. He says, "Come unto me all that labor and are heavy laden, and I will give you rest. My yoke is easy, my burden is light." That brings us to The Significance of the Cross.

In the Garden of Gethsemane, Jesus chose for the last time the way of the cross. Into His soul came the realization that the way to life is the way of death.

Jesus saw by it a way to draw men unto it. Even that does not explain the cross. There's mysteries yet remaining about the cross, that's incomprehensible. We have the satisfaction that he loved us enough to suffer being nailed to the cross and letting the world know they have the willing to return this love, by taking up their cross and letting the world know they have the type of love that only can be found in the cross of Christ.

BR

THE RECREATION OF THE MINISTER

Rev. Urban R. Pattillo, Baptist Bible Institute, New Orleans, La.

—o—

To the average person the minister is a very peculiar person. They refer to him as "the man who passes the hat," "the fellow who lives on charity," or they say he is half man and half beggar and too lazy to work. Whatever he does some one could have told him how to do it better. If his hair is gray, he is too old. If he is young, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If he reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays in his study, he is a poor mixer; if he is seen much on the streets, he had better be at home preparing sermons. If he calls on a poor family, he is playing to the grandstand; if he calls on the wealthy, he is an aristocrat. Yet it's a great life, if you don't weaken. When it comes to a minister's recreation people have similar ideas. They seem to think he has no need of recreation, that God will take care of that; they forget that God does not take the responsibility for the ignorance of ministers. And sad to say the average minister gives little thought to recreation himself.

However, the minister, as few other people, needs recreation, for his work is largely mental. Thousands of stimuli bombard him daily. He must have some hobby or recreation or soon find himself the victim of countless physical and mental maladies. His body is a great machine and must have sufficient air, water, food, sunshine and recreation. Plenty of the last will keep him from cracking under the strain of worry and will also aid his digestion, respiration, and circulatory system. He cannot expect to burn the candle at both ends and in the middle too, for the laws of nature cannot be broken without harm to the one breaking them. The fellow who invented the midnight oil deserves a purgatory of everlasting nightmares. The minister needs a strong mind in a strong body.

A lack of recreation will not only impair one's health and shorten his life, but will also affect his disposition and attitude toward life. Instead of the rosy tints of dawn, the gray dust of evening soon overshadow his life. His long face is no longer due to pious living but to bad digestion caused by lack of recreation. The frequent mention of his chronic ailments (which in reality are caused by lack of recreation) may enlist the sympathy of the "sisters" and give them some-

thing to talk about, but will only tend to make him neurotic and lessen his efficiency. The minister should realize that health is more easily kept than regained, and that prevention is the best physician. Some one has said there are four periods in a minister's life: Tireless—tired—tiresome—retired. Lack of recreation hastens him on to the last.

Not only does a lack of recreation affect his own life, but it affects the spiritual life of his flock. A dull mind and weak body produces a dull sermon and a dull sermon has the same effect as a sleeping powder. He will soon lose interest and contact with his young people unless he keeps his body fit. He will not be able to meet the many demands made upon him unless he has a strong constitution, thus he is able to endure hardness as a good soldier.

Too many ministers covet a strong body but refuse to take the recreation which will bring it. Lack of time is an excuse given by many for not taking more recreation. Yet, if the time the average minister spends in idle gossip were put into recreation, he would have more than even what the body needs. My opinion drawn from observation and introspection is that the minister's besetting sin is laziness. The average one browses through life like a well-fed cow in a country pasture, with his waist line ever expanding and his physical resistance even lessening. It is not more time that is needed, but it is better use of the time available.

Then there are a few conscientious ministers who refuse all recreation on the basis that it is worldly, and that he is to give himself wholly to spiritual things. Such a plea as this soon loses its power when we see the way God looks at the question. God means for us to engage in the right kind of recreation, for He said that our bodies were the temples of the Holy Ghost. Christ said that He came that we might have life and have it more abundantly; surely a strong body is a part of that abundant life.

One should choose wisely his recreation, regardless of how simple it might be. The word recreation means re-create and one should seek to recreate himself. A certain radio philosopher, gives the following prescription for health: Take six horse shoes and one rabbit's foot and place them in a sack marked with the number 13, then carry the sack three miles from your home and bury it in the earth. Once each day walk out to where you buried the sack, and dig down to see if it is still there. These trips and digging will bring back ones health. Frequent trips to the woods will increase ones energy and brush the cob webs from the brain. Fishing, hunting, basket ball, walking, and countless other forms of recreation will meet the needs for our recreation. Put yourself into whatever you are doing and get the most out of it. Do not make the mistake of letting it absorb all of your time. Avoid commercial and questionable forms of recreation. Realize the importance of recreation and you will find time for it."

BR

Pastor R. A. Eddleman writes that there was a house full Sunday night and the Spirit was present with them. Dr. J. W. Middleton is doing some straight, plain gospel preaching and brother Joe Canzoneri is leading the singing in a fine way. The meeting continues till Wednesday night, fourteenth, at Port Gibson.

You may be interested in knowing that on Easter Sunday morning the First Baptist Church, Dallas, ended the first week of its annual spring evangelistic meeting, with the pastor preaching at all services. Dr. Truett preached at the morning hour on "Taking Sides For or Against Christ." All of the four thousand seats were filled, with extra chairs placed all about and scores standing around the walls. Large numbers more came but went away for lack of room inside. Thirteen professed faith in the morning service and three others came by letter. We rejoice and humbly thank God that the people are still anxious to hear the Gospel preached with power. Pray for us.—L. H. Tapscott, Ed. Director.

WHISKEY AND POLITICS

—o—

David Lawrence, editor of the United States News, wrote on the above subject, March 8, in part as follows:

Unhappily the liquor interests have been persuaded to believe that in dealing with governmental bodies, it is necessary to employ a man prominent in the political life of the Nation. It probably is assumed that politicians must be hired to deal with politicians.

The man selected—W. Forbes Morgan—is generally regarded as an estimable person. He is to get \$100,000 a year salary and this sum is assured him for five years in his contract with the various d'stilling companies which individually affixed their signatures to the guarantee.

In addition to this Mr. Morgan is to have a big staff. Rumors have it that he will take over some of the employees who have been an integral part of the Democratic national headquarters in New York. The total expense for this adventure in public relations, it is calculated, may cost the liquor industry per annum at least twice as much as Mr. Morgan's salary.

Now on the face of it what does such a project mean? It is known that the same position was first offered to two different members of the President's Cabinet. This would indicate that the liquor people felt it incumbent upon themselves to get a man who knows the ropes of present-day politics, a man who was persona grata to the national administration, and a man who knows the political situation in the various States where liquor-control legislation of one kind or another is bound to crop up in the next five years.

Why should it be necessary to conduct the public relations of the liquor interests on any such scale?

The answer probably will be given that in dealing with legislatures and political organizations it is necessary to have someone who can talk the language of the political world.

To have picked a man, however, from the Democratic high command, the very individual who has just finished raising funds for the Presidential campaign, is to give the public the impression that we are back to the days of political pull, bought and paid for through the hiring of political personalities who can be expected to persuade legislatures and government bodies generally to refrain from passing legislation hostile to the increased consumption of alcoholic beverages.

The liquor problem was by no means settled when the twenty-first amendment was put into the Constitution. The frightful increase in the number of automobile accidents due to drunkenness on the part of drivers or the influence of moderate quantities of alcohol upon drivers of automobiles is too tragic a story to repeat here.

The official figures from the various States show what a terrible part liquor is playing in maiming and killing tens of thousands of men, women, and children every year.

BR

Pastor C. C. Weaver reports two additions at Liberty church, an afternoon appointment, on Sunday and excellent congregations and fine spirit morning and night at Noxapater.

Missionary G. W. Strother writes from Pochow, China: "Dr. H. M. Harris of Kaifeng was sick near to death a few weeks ago, but the Lord seems to be restoring him to health, his home and the work here. He was operated on for what seemed appendicitis, but something like a fish bone had created an abscess. After this was removed he took 'flu' and nearly passed away with pneumonia."

According to David Lawrence the official figures show that in Massachusetts last year 19 per cent of the traffic fatalities were directly traceable to the use of intoxicating liquor, and that in Massachusetts more than 1,200 persons figured in traffic accidents caused by the use of liquor. In New York State the number of licenses revoked from drinking drivers was 3,209, nearly three times what it was before repeal.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

A CHURCH RECORD

County Line Baptist Church, located in the southern part of Neshoba County, has a unique record, perhaps a record for a little country church unequaled. It was organized September 28, 1860. The presbytery was composed of Elders N. L. Clarke, Daniel Dove and David Killen. There were thirteen charter members, as follows: Wiley G. Taylor, Jane Taylor, W. E. Wayne, M. R. G. Wayne, Thos. Sessums, Zilphia Sessums, John Smith, Susan Kimball, John W. Thomas, Mr. and Mrs. A. W. W. Grafton, Elder and Mrs. Francis Sansing.

Among the pastors who have served this little church: Elders N. L. Clarke, A. Winstead, J. M. Moore, G. W. Breland, for 21 years, E. A. Breland, J. S. Laird, A. B. Culpepper, W. L. Collins, R. W. Bryant, Roy Clark, E. A. Phillips, John R. Breland—there have been others.

But the record we mention is the number of preachers who have come from the membership of this little country church—14 in all: J. M. Moore, G. W. Breland, Thos. L. Moore, W. B. Sansing, John F. Sansing, Lee Sansing, N. E. Edmonds, Rufus W. Langham, Walter Langham, Jesse Nelson, S. W. Johnson, Henry Killen, James Killen, and Gordon Sansing. Five of these are grandsons or great-grandsons of Elder F. Sansing, one of the charter members of the church.

Most of these have been ordained by the church, most of them were baptized into its fellowship, all were members of it when or before they were ordained. Can you match this for a little country church? For many years an evergreen prayer meeting was kept up by this little church, every Saturday night. This was one of the factors that have brought about this marvelous result. It pays to pray.

Rev. J. B. Smith, now pastor of the First Baptist Church of Ackerman,

man, was for a number of years pastor of Tillatoba Baptist Church, Yalobusha County. Recently he came back to Tillatoba church and preached on the opening day. Later he wrote: "I enjoyed very much being in the service with your people at Tillatoba Sunday night. . . . I was glad to see the nice building and to hear how well it had been financed. Some fine people there—'The salt of the earth.' Thank you, brother. Come again."

My revival meetings this summer are as follows: Last week in June at Coffeeville, Dr. L. B. Campbell preaching; second week in July at Coldwater, Neshoba County, Dr. W. W. Kyzar preaching; the third week in July at Tillatoba, Dr. Clyde L. Breland preaching; the fourth week in July at Pittsboro, Dr. Clyde L. Breland preaching; the third week in August at Scuna Valley, Rev. T. J. Smith preaching.

The Bethel Baptist Church, Yalobusha County, is building a new house of worship. Their building was burned last year. Rev. L. J. Crumby is the good pastor.

Rev. C. Z. Holland, of the State Mission Board, assisted Pastor W. C. Howard in a series of evangelistic services with First Baptist Church, Water Valley, last week. Good reports come from the work of Pastor Howard on that field.

The Baptist Church at Newton, Miss., has called Rev. R. A. Morris of Holly Springs to the pastorate of that church. Brother Morris has done a good work at Holly Springs, and is capable to do the same at Newton. He has accepted the call.

Had the pleasure of dropping in on the revival services at Calhoun City Baptist Church last week and heard Dr. R. B. Gunter deliver a great message from the incident of Christ and the woman at the well of Jacob. Pastor Patterson and his people were at work and the attendance was good, the school cooperating in a fine way.

Pittsboro Baptist Church is active. All phases of the budget have been met so far this year and the spiritual side of the church seems to be built up. The W. M. S. is actively at work, with Mrs. W. A. Young as president. The church is in full accord with the organized work and contributes to every one of the causes fostered by the denomination.

The Southern Baptist Convention meeting is close at hand. It meets in the old historic city of New Orleans. Our Baptist Bible Institute, one of our greatest evangelistic forces, is located there, as is also our Southern Baptist Hospital. Churches, assist your pastor to attend this great, inspirational and informational meeting. You laymen and women should attend and get the benefits of this wonderful gathering. It will do you good.

BR—
MRS. SARAH KING

On January 16, Mrs. Sarah Mandy King of the Stronghope community passed to her eternal reward. Aunt Sarah Mandy, as she was commonly known, was born in Simpson County, Mississippi, April 8, 1860. She was a devoted member of the Stronghope Baptist Church and a faithful helper in the W. M. S.

Her sisters, Mrs. Ella Bogan of Mendenhall, and Mrs. Phenie Sanford of Laurel, also, three living sons, Jeff, Asa and Estes, of this community, with many other relatives and friends, keenly feel the loss of this faithful saint. Her loyalty and devotion to righteousness will serve as an inspiration to many.

Mrs. H. C. Clark
For Stronghope W. M. U.
—BR—

THE BAPTIST STUDENT UNION OF M. S. C. W.

—o—

Yellow jasmines, red buds, violets and blue birds mean spring is here! And spring means holidays at home with the family! After the holidays there are eight more weeks of this college year! The summer and then what? RIDGECREST!

We have been spending this week IN THE LAND OF THE SKY through student telescopes. Ruth Wyatt, '37, Columbus, started our view of THE CREST in the Great Smoky Mountains in North Carolina. The faculty, classes, recreation, Friendship Circles and the Student Retreat as a whole has passed in review. We are planning to have twenty M. S. C. W. "bluebirds" make the "trek" June 9-17, 1937, to the Southwide Baptist Student Union Retreat.

—Reporter

BR—
LONGVIEW, TEXAS

—o—

A two weeks' evangelistic campaign closed at the First Baptist Church, Longview, Texas, John L. Whorton, pastor, March 28, with 64 additions. The revival was held simultaneously with eight other churches of other denominations in Longview.

During the last four and a half years, the First Church, Longview, has received into its membership 2,392, with 865 for baptism. It has raised its budget each year during that time and has expanded it a second time within the last five months. The increased budget is over-subscribed and overpaid. April 1st found a balance of more than \$2,400 and all bills paid.

Dorothy Fowler, Secretary
N. B.—This church sends the denominational paper to every family.

—Editor.

BR—
B. T. U. ATTENDANCE APRIL 4
Jackson, First Church 108
Jackson, Calvary Church 184
Jackson, Grif. Mem. Church 257
Jackson, Davis Mem. Church 110
Jackson, Parkway Church 45
Jackson, Northside Church 27
Laurel, West Laurel Church 183
Laurel, Wausau Church 30
Clarksdale Church 142
Noxapater Church 87

BR—

Wife: "Do you realize that 25 years ago today we were engaged?"
Absent-minded Professor: "Twenty-five years! You should have reminded me before. It's certainly time we got married."—E. H.

face "Broken Out?"
Relieve the soreness and aid healing by washing daily with Resinol Soap and freely applying
Resinol

Dr. M. E. Dodd will be with Pastor Louie D. Newton in a revival meeting at Druid Hills Church, Atlanta, May 2-9.

—BR—

It is said that there are 20,000 members of the Holiness Church in Japan, and they are independent of any foreign support.

—BR—

We talk about "government by minorities," when discussing things in Russia where the country is controlled by the Communists, even when the Communist party is but a small part of the population. And we speak of the governments in Italy and of Germany as being in the hands of a few men. And the situation looks queer, very queer to people who speak proudly of democracy. But there are great business corporations in this country who have in their hands the interests of multitudes, not to speak of the public welfare; and these same corporations are managed by a little handful of men. And in some cases these men own but a small fraction of the stock, or money actually invested. For example we are told that the American Tobacco Company is controlled by a board of directors who own less than one percent of the entire voting stock. And business is not the only place where minorities are in control. We need a new study of democracy, political, economic and ecclesiastical.

—BR—
Hobo: "Boss, will you give me a dime for a sandwich?"
Marine: "Let's see the sandwich."

FIGHT COLDS

Doctors say that one good way to help prevent colds—and the first step in fighting them off—is to make sure your bowels are open! Don't despair because old-fashioned laxatives haven't relieved you. Use FEEN-A-MINT, the modern, different laxative—the laxative in delicious chewing gum. Feen-a-mint looks different—tastes different—you take it differently—no wonder it acts differently! There's no griping, no nausea, no upset stomach, and no disturbance of sleep. Feen-a-mint acts in the lower bowel, not in the stomach, and that's one reason why it's ideal for the youngsters, too. Feen-a-mint is the favorite laxative of more than 18 million wise people, young and old. Try this non-habit-forming, economical, different laxative! For a free sample write to Dept. DD4, Feen-a-mint, Newark, N. J.

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Corinth, 1st
Corinth, Tate St.
Corinth, West
Hinkle Creek
Kosciusko
Rienzi
Tishomingo Chapel

Ashland
Curtis Creek
Flat Rock
Hickory Flat
New Hope
Pine Grove

Boyle
Cleveland
Duncan
Gunnison
Merigold
Morrison Chapel
Pace
Rosedale
Shelby
Skene
Shaw

Bethany
Bruce
Calhoun City
Derma
Macedonia
Midway
New Liberty
Pittsboro
Vardaman

Carrollton

Amity
Houka
Houston
Okolona
Van Vleet
Woodland

Ackerman
Bethlehem
Beulah
Chester
Concord
Mt. Pisgah
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Hebron
Montpelier
Pheba
West Point

Barnett Memorial
Center Ridge
DeSoto
Enterprise
Harmony
Montrose
Mt. Zion
Pachuta
Quitman
Shubuta
Souenlovie
Stonewall

Eudora
Hernando
Olive Branch

Artesia
Border Springs
Columbus, 1.
Columbus, 1st
Mayhew
Mt. Vernon
Mt. Zion
Caledonia
Pleasant Hill

Antioch
Bethel
Carpenter
County Line
Crystal Spring
Damascus
Galilee
Gallman
Georgetown
Harmony
Hazlehurst
Hopewell
New Zion
Pearl Valley
Pine Bluff
Pleasant Hill
Poplar Spring
Shady Sardin
Spring Hill
Strong Hope

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for April 11 THE FIRST SIN AND ITS CONSEQUENCES Genesis 3:1-24

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The first two thousand year period of the history of the race is comprised in the first eleven chapters of Genesis. Near the end of this section (Genesis 11:27) we have introduced the man from the set of whose soul under the discipline of God the stream of the subsequent history of God's people takes its direction. In the early morning of this period (Genesis 3:15) God had promised a strife between good and evil in which the good should have the issue of the strife, in which the right should come uppermost. This promise of deliverance, in which is only thinly veiled the promise of the Deliverer, is one of the two bright spots on the back background of the sombre scroll which stretches across almost a thousand years of that early history.

I think it is George Campbell Morgan who gives the following three-word outline of Genesis: I. Generation (Chapters 1 and 2); II. Degeneration (Chapters 3-11); III. Regeneration (Chapters 12 - 50). Last week our lesson dealt with the first of these divisions, Generation. Left to my devices, I would outline the second section simply somewhat after this fashion: I. The Fall (Gen 3); II. Cain and Abel (Gen. 4 and 5); III. The Flood (Gen. 6-9); IV. Babel (Gen 10 and 11). With the first of these divisions, The Fall, or The First Sin and Its Consequences, we shall have to do in our thinking during this study.

The primitive condition of man was one of innocence in which he lived at peace with God. His food was fruit, his clothing was his innocence, his house a bower of flowering shrubs and vines, his home a garden in the eastern section of the dimly bounded land of Eden. In this garden prepared by the hand of God as man's first habitation two trees are represented as important factors in man's life. In the center of the garden stood the tree of life, the fruit of which bestowed immortality. The mystical nature of this Tree of Life is fully recognized in the New Testament, by our Lord, when He says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God" (Rev. 2:7); by John, when he describes the New Jerusalem: "In the midst of the street of it, and on either side of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2); and by

the angel of the revelation when he says, "Blessed are they that wash their robes, that they may have the right to the tree of life, and may enter in by the gate into the city" (Rev. 22:14). The privilege of partaking of the tree of life was suspended on the maintenance of a condition of peace with God. The trial of man's obedience, the condition upon which this state of peace with God was to be maintained is imaged in the other tree, the tree of knowledge of good and evil. Man was designed to pass from the child-like innocence of his original state into the condition of moral manhood, which consists in innocence maintained in the presence of temptation. To carry man forward to a higher stage of moral development trial is necessary, and this trial is indicated by the tree of knowledge. Let us pass to the exposition.

I. The Tempter.

(a) An Evil Personality.

The temptation did not come from a thing. It came from a personality. It is always so. Solicitations to evil come from the devil, always.

(b) His Method.

(1) Self-concealment, disguise. He did not tell Eve that he was the devil. He disguised himself as a fair and subtle seeming inhabitant of the garden. Be sure the serpent which came to Eve did not appear disgusting and revolting in her eye. That serpent did not wriggle, did not hiss, did not dart a forked threatening tongue at her. On the other hand, he was fair and attractive to look upon. He spoke to her and his voice in softness and sweetness more than human aroused no suspicion, but won her ear at once.

It is thus always with the devil. He never appears as he really is until his dupes are helpless in his toils. He is likely to come to a young woman in the guise of a handsome man, to a young man in the guise of a beautiful woman. He always comes in the form most pleasing to the person whom he would dupe and destroy.

(2) Inspiring doubt as to the truth of the word of God.

"Ye shall not surely die." Have you come to believe that the word of God is old-fashioned and out-of-date and untrue. The devil brought you to that belief, and in bringing you there, he has you about nine-tenths of the way to where he wants you. No college professor, no keen-witted lawyer, no atheistical physician, no devil-deluded preacher ever wrought more valiantly his diabolical work than when he raised doubt in the mind of girl or boy as to the truth of the word of God.

(3) Inspiring doubt as to the goodness of God.

"God knows that in the day you eat of the forbidden fruit you shall become ever so much finer every way than you are now. You shall know things which He does not want you to know, because He is jealous of you. You shall be equal to Him, and He is too unjust to want you to be your best. He wants to keep

you under and make you subservient to Him."

(4) Appealing to unholiness ambition.

"Be like God! Be like God! Be like God! Get your power and knowledge and show God that you can and will divide honors with Him. Go up high, no matter how you climb. Bend your conscience to your dealing, but get big place."

II. The Tempted.

(a) Innocent but Immature.

She was innocent as a child is innocent of some of the vices of mature life, because he has had no opportunity to commit them; as the savage is innocent of many of the crimes of civilized men because he has no opportunity to become guilty of them. But this innocence is the result of circumstance, not of character. And if the child of the savage is to become a mature moral being, there must be trial by altered circumstances, by temptation and opportunity.

Eve's innocence was the innocence of immaturity. It had not been developed through trial successfully passed, temptation successfully resisted.

(b) Naturally Mortal.

Apparently she was mortal, but with a capacity for immortality. How this capacity would have carried man on to immortality had he not sinned, I suppose no one can say. The fruit of the tree of life bestowed the boon of immortality. Maybe his sinlessness would have entitled man to eat of the fruit of this tree, and this life giving fruit would have imparted to his body the power to resist the wasting touch of time.

(c) Curious. She just wanted to know what she did not know and to experience what she had not experienced. That is one of the characteristics by which God would lead man upward in his progress toward the best, but it is a characteristic by which the devil may and does also lead him downward. All discoveries and inventions, very nearly, have come because someone was curious; but practically all courses of sin have been entered upon for the same reason.

(d) Ambitious. Do you desire to make great attainment? Why? Answer me that question, and I will

then be able to tell you whether your desire is right or wrong, whether it will lead you to good or evil. Would you sing that your song might glorify the Lord? or would you sing that your song might glorify yourself? Would you make money that you might therewith promote the cause of all good? or would you make money that you might therewith gratify your own desires? Face the question squarely.

Eve had come to want to be like God for her own behoof and in spite of the God of all good.

(e) Impatient of Control.

Eve wanted to break the yoke of God's lordship from her neck. You say, "No, she didn't." I answer, "Yes, she did," and the same want finds home in every heart which refuses now to bow to His control. "Are you a Christian, my friend?" "Well, no! Not yet." "But why?" And the friend will give one excuse after another in a line which stretches out to the crack of doom, but not once in a thousand times will he say the truth, "I do not want to have God control my life." And that is exactly what he would say at the first, if he would only tell the truth.

III. The Temptation.

The temptation was an invitation to eat fruit. What harm is there in eating fruit? The dieticians tell us we ought to eat an abundance of it. There is no harm in it, unless some higher authority has commanded us not to eat it. If this higher authority has so commanded, it is because what appears to be good, and under ordinary circumstances may be good, is not good for us; but only appears to be so. In this case God has said, "Thou shalt not eat of it" (Gen. 2:17), and that word made the eating of that fruit a sin. The temptation here is a solicitation to do something which in itself appears to be right, but, when tried by the word of a higher law is seen to be in violation of that law. Nothing is

(Continued on page 15)

Don't Irritate Gas Bloating

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

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ials

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Cane Creek \$138.40 14.00 29.00
Corinth, 1st 2.35 2.00
Corinth, Tate St. 4.00 6.00 4.60
Corinth, West 38.00 12.00 9.00
Hinkle Creek 12.00 11.32
Kosciusko 4.78 3.00 43.00
Kosciusko Chapel 2.00 2.00 19.92

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Co-Op Pro. 5M Club Spec-
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Curtis Creek 3.50 7.40
Flat Rock 5.70 2.00

Hickory Flat 3.50 7.40
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Cleveland 51.00 70.00
Duncan 6.30 15.85
Gunnison 34.10 21.00 5.00
Merigold 9.00 9.00 45.90

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Pace 28.74 9.00 20.67
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Jackson, Calvary 698.12 123.25 565.42
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Ethel 2.65 1.00
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(Continued on page 14)

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

A letter today from Miss Juliette Cox, Gloster, brings \$1.00 from the Primary Department of her Sunday school to be given to the birthday fund of our Orphanage. In brother Mize's last letter to the Children's Page, he says that they are hoping to begin soon a new building at the Orphanage, and that this first building of a group of several, may be the nursery building, to take care of the babies and the younger children. What do you think of our circles opening now a building fund for the Orphanage? And how would you like to call it the Nursery Building Fund? Wouldn't you like to have a part in this first new house at the Orphanage? This dollar from Miss Cox, from the young children of her Sunday school is the first money that has been sent to us for this building project, since it was decided to build. We will let it head the list, and I will add to it every gift that comes in marked, "For the Nursery Building Fund at the Orphanage." If the Jeannie L. Clubs wish to help in this, and I am sure they will, let them add a little, (or more) to their monthly gifts. There is an old proverb that says, "Don't rob Peter to pay Paul," and this means for us today, don't take away from the gift which we make to the Orphans' living, food and clothing, through the J. L. Clubs, to give it to the building fund. It means we must give an extra gift to this fund, so much needed. For instance, to make it a little clearer, I will add to the \$2.25 I give monthly to our causes, twenty-five cents, which is to go to the building fund. And I shall be glad to hear from any J. L. Clubs that would like to do something of this kind. (Please pardon my using my own name. I couldn't use one of yours, could I?)

Mrs. Taylor of Belzoni sends us an Easter offering for the orphans, from the Primaries and Beginners of the Gooden Lake Baptist Sunday school. We thank her and them, and are glad to be brought into connection in this way with these boys and girls.

Mrs. Mayo, at my request, has prepared a few more puzzles for us. She thinks they make good search work for the Bible, and will add greatly to your knowledge of it, if you work them out. And she says that some of her Bible study young people in Kosciusko say they get a good deal of thrill out of working them out to find what they spell! Had you thought of that? Try them out, and see.

Mary Ruth Denson sends her J. L. Club dues for two months. She seems to have had a good time Easter, though the weather was so harsh. I like to hear of any of you committing to memory passages from the Bible, for while you are young is the right time to do it.

Charles White of Picayune writes us an interesting letter. He is a great reader. I wonder how many of you have a great-grandfather? Not many, I'm sure. I think Charles has a grand-grandmother, too.

I have a letter from Ruby Faye Haire, but since she has already read the answer to her question in this week's Children's Page, I will not put it in.

And now goodbye,
With love, from,
Mrs. Lipsey.

BIBLE STUDY NO. 14 Elijah and the Three Captains 2 Kings 1-18

All the troubles that Elijah had foretold for Ahab and his family came true. He was wounded in battle, and died, and the blood ran out in his chariot, and when they washed his chariot in the fountain of

Samaria, the dogs licked his blood. Years afterward, Jezebel was killed, and except for her skull, feet and palms was eaten by dogs. At this same spot, their son, Joram, was cast forth unburied. Our story today tells us that Ahaziah, Ahab's son, as wicked as he, had succeeded to his father's throne. Leaning one day on the balustrade that fenced the flat roof of the palace, it gave way, and King Ahaziah was thrown to the ground and seriously injured. When he had come to himself somewhat, he was very anxious to know whether he would get well. So he sent some of his servants to Ekron, the most northern of the five Philistine towns, where Baalzebub, the "god of flies" was worshipped. This was, of course, a rejection of the Lord Jehovah, and a choice of those ways which had brought the wrath of God upon his father's house. This could not pass unnoticed, and Elijah was sent to meet his messengers with this announcement from God: "Thus saith Jehovah thou shalt not come down from that bed on which thou art gone up; but shalt surely die." So the messengers, believing what this strange man said, turned and went back to the sick room where Ahaziah lay. He is surprised, and asks them why they turned back. Then they tell him plainly that they met a man who gave them a message from the Lord for him. Was it because there was no God in Israel that he sent to inquire of the god of Ekron, Baal-Zebub? For this sin, the king shall not come down from the bed where he lies, but shall surely die! Perhaps there is in Ahaziah's heart the feeling that there is but one man through whom this dreadful message could come, but he asks his messengers what sort of a man this was who had spoken these words; he receives the answer that it was a hairy man with a leather girdle about him. He knows then that this is Elijah, the prophet, who so often has brought hard messages to Ahaziah's family, and he is filled with anger and rage. Does he believe that if he can kill the prophet, that will save his own life? Evidently he is very much afraid of Elijah, for he sends against him — one old man — fifty men with their captain. They found him sitting quietly on a hilltop, and call to him, perhaps roughly, that the king has sent for him, generally called "man of God," to come down. Elijah replies that God will prove he is His prophet and messenger by sending fire from heaven to burn them up! And fire fell from heaven and burned up fifty-one men. Again Ahaziah sends fifty-one more, to bring his enemy, and again the Lord's lightning destroys them. But when a third captain and his fifty are sent, the captain's spirit is different from that of the other two, and he goes and falls on his knees before Elijah, and begs him for mercy. The angel of the Lord who attended the Lord's servant tells Elijah not to be afraid to go with this captain, so he goes with him to the king. But his words were unchanged: was there no God in Israel, that you must send to this Philistine god of flies? Thou shalt not recover, or leave this bed, but shalt surely die.

"So he died according to the word of the Lord which Elijah had spoken."

MARCH GIFTS TO B. B. I. SCHOLARSHIP

Brought forward	.17
J. L. Club No. 1,	
F. M. Henley	.75
Ernest Clark, J. L. Club No. 16	.45
Mrs. Friend	1.00
Edgar Moore, Dossville	.10
Mrs. M. G. Austin	1.00
Cash	.50

J. L. Club No. 21,	.35
Bettie Lipsey, leader	
J. L. Club No. 20,	.50
Ruby Fay Hair	.50
Mrs. Lipsey, birthday offering	.50
Mrs. Lipsey	1.25
Mary Ruth Denson	1.00
Charles White	.05

TOTAL \$7.62

MARCH GIFTS TO THE ORPHANAGE

Brought forward	.17
J. L. Club No. 1,	.50
Fannie Mae Henley	
J. L. Club No. 16,	.45
by Ernest Clark	
Birthday offerings, from	
Ernest Clark, brother and	
sister	.71
Ruby Fay Hair,	
J. L. Club No. 20	.50
Mrs. Friend, J. L. C. No. 4	4.00
Billie Jean Martin	.30
Birthday offering from S. S.	
Port Gibson, Secretary, O.	
H. Anderson	1.00
Mrs. M. G. Austin	1.00
Birthday offering	.15
Cash	.50
J. L. Club No. 21,	
Bettie Toy Lipsey	.35
Barbara Goodman	.05
Mrs. Lipsey, birthday offering	.50
Mrs. Lipsey	1.00
Mary Ruth Denson	1.00
Charles White	.05
Juniors, Primaries, and Beginners,	
Gooden Lake Church	.60
Fund for Nursery Building,	
Orphanage—	
Miss Juliette Cox, Gloster	1.00
Primary Department	
Mrs. Lipsey	.25

TOTAL \$14.03

BIBLE PUZZLE

1. Who went out from the presence of God and dwelt in the land of Nod?
2. From what children did Abraham buy a burying place?
3. Whose lips did an angel touch with a coal of fire?
4. Who was Jacob's uncle, also his father-in-law?
5. What shepherd youth killed a giant?
6. By what was the garden of Eden watered?
7. It was divided into four parts: what was the fourth part called?
8. Of what great king did Daniel interpret the dreams?

Mrs. Beulah Mayo

Gloster, Miss.,
March 29, 1937.

Dear Mrs. Lipsey:

Enclosed find one dollar (\$1.00) to be applied on the orphanage building that Superintendent Mize suggested in your department a few weeks back.

This money is the birthday collection of the Primary Department of Galilee Baptist Church here. The children are very much interested in the Orphanage and I hope to have more to send you soon.

Yours truly,

Juliette E. Cox

We are so glad to get your letter, and the contribution to the building fund of the orphanage. I am using it as the beginning of a special building fund for our page; will be pleased to have other gifts from your Sunday school as they come to you. If we are right in thinking that you are Dr. E. K. Cox' daughter, please give to him from Dr. Lipsey and me, our kindest regards.

Picayune, Miss.,
March 29, 1937

Dear Mrs. Lipsey:

Here I come again. It has been sometime since I wrote to you, but I have been reading the letters on the Children's Page and working out

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ATLANTA, GA. (J. L.)

the puzzles. I enjoy your letters, Mrs. Lipsey.

I like to read so I read a library book every week beside my "daily Bible readings." I have memorized a lot of the scriptures in my Sunday school book.

We had a pleasant Easter even if it was cold. Several of my aunts and uncles came and three of my uncles hid some eggs in the afternoon and let us children hunt them for fun.

Our Orphanage collection in Sunday school wasn't as good as it ought to have been, but there is so much sickness in our town we didn't have a good crowd at Sunday school. I am sending five cents for the B. B. I. girl, and five cents for the Orphans. I gave some in Sunday school yesterday.

My great grandfather, Rev. W. S. Ford, gave me five cents of this and I sold my Sunday eggs for the other.

Your little friend,
Charles White

Thank you for enjoying our page, Charles, and also for the money. I think you are yourself adding interest to it by your letters. Come again soon. Dr. Lipsey says he knows brother Ford, but has not seen him in quite awhile.

Bay Springs, Miss.,
March 28, 1937

Dear Mrs. Lipsey:

I wrote you about two weeks ago but failed to mail it. I am enclosing two dollars, one for March and one for April.

We had an egg hunt at school yesterday and enjoyed it lots. Brother and I are coloring eggs today. I have also learned by memory the story of the Resurrection, Matt. 28:1-8.

Lots of love,

Mary Ruth Denson

How many eggs did you find, Mary Ruth? That is a beautiful story of the Resurrection: I'm glad you've got it in your mind. Thank you for the dues.

BR

S. S. ATTENDANCE APRIL 4TH

Jackson, First Church	944
Jackson, Calvary Church	922
Jackson, Grif. Mem. Church	615
Jackson, Davis Mem. Church	202
Jackson, Parkway Church	150
Jackson, Northside Church	100
Meridian, First Church	615
Laurel, First Church	492
Laurel, West Laurel Church	487
Laurel, 2nd Ave. Church	255
Laurel, Wausau Church	46
Clarksdale Baptist Church	415
Clinton Baptist Church	276

BR

Which is bigger, Mr. Bigger or Mr. Bigger's baby?

Mr. Bigger's baby, because he's a little Bigger.—Ex.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sinstex) today.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Verse For The Week

Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. John 6:68, 69.

Walthall Associational B. T. U. Makes Progress

Mr. H. A. Scott of Tylertown, director of the Walthall County Associational B. T. U., also president of the District B. T. U. Convention for that section, writes an encouraging word about the work in Walthall, we quote: "Our work in this county is the best it has ever been I think. Last Sunday night we had at our church a program rendered by Enon Intermediate Union. There were 21 present out of an enrollment of 24, they coming about eighteen miles here to render this program for us. Besides them about eight adults came along with them. I took the Senior Union from our church out there for a program in January and they were returning that visit, and we find very fine results in interest in both organizations. We are to visit another church next Sunday night." All but five churches are organized for Training Union work in this association and plans are already made to organize in two of these right soon. Ten associational B. T. U. Manuals are in the hands of the associational officers and are being studied and the methods applied." We congratulate Walthall and their efficient director. A cooperative group of pastors helps make possible the progress.

SEND IN YOUR REQUEST FOR AWARDS FOR YOUR STUDY COURSE. If you do not have a form for reporting, drop us a card and we will be glad to supply you.

Clay County Associational B. T. U. Sets Goals

In the last meeting of the officers of the Clay County Associational B. T. U. goals were set for the quarter of April, May and June. Six new unions are set as one of the goals, two each month. They are to be organized if possible at Siloam, West End—Tupelo, Hebron, Old Montpelier, Enon and Pine Bluff. First Church, West Point, assumes the responsibility of two with the added B. T. U. set up at Siloam; Pheba assumes responsibility for three, and Montpelier will be responsible for one. Plans to have all unions have a study course before summer was another goal set. Plans were started to have every union represented at the District B. T. U. Convention, several to attend the Assembly at Hattiesburg, and ten to attend the assembly at Ridgecrest. Mr. N. E. Sumrall is the director of this Associational B. T. U. and has the full cooperation of pastors and churches. We expect to be able to report all these goals reached by the close of July.

West Point Has Successful Training School

The second week in March marked the time for the Training School for the West Point Training Union. Four interesting classes were taught with an enrollment of 120. In addition to local talent the church was privileged to have with them for this week's work, Miss Rhobia Taylor, student secretary at M. S. C. W., and Mrs. E. L. Phillips, church secretary, First Church, Columbus. Pastor, church and visitors were gratified at the splendid results of the school.

IF INTERESTED IN GOING TO RIDGECREST FOR THE B. T. U. ASSEMBLY JULY 18-23, LEAVING MISSISSIPPI JULY 16 AND ARRIVING BACK IN MISSISSIPPI JULY 25, TEN DAYS IN ALL, WHOLE EXPENSE \$25.00 OR LESS, WRITE AUBER J. WILDS, OXFORD, MISS.

Bolivar County Trains Together

Bolivar County, with Mr. Bob Crosby as director and Rev. Carroll Hamilton as pastor-advisor, recently staged a county-wide training school which six churches took advantage of. The school was well advertised, plans were made well in advance and, as the result of work and prayer we had a fine week together. Each evening in the Cleveland Baptist Church classes assembled to study the following books: Growing a Church, an adult book taught by Rev. Jewel Burson, Shelby; The New B. Y. P. U. Manual for Seniors, taught by Miss Maxine Plunkett and Rev. Carroll Hamilton; The Intermediate Manual, led by Mrs. Ira Eavenson, Cleveland; The Junior Manual with Mrs. J. M. Cook, of Shaw and Vicksburg as teacher; a conference for Story Hour Leaders, led by Mrs. Mann, Skene; The Leader's Manual, Lucy Carleton Wilds, teacher.

There was a rich fellowship throughout the week, a growing enthusiasm backed with determination to go home to do the things they had learned. The churches represented were: Skene, Boyle, Cleveland, Morrison's Chapel, Merigold, and Shelby. God bless them and use them in a greater way because of this study together.

CO-LIN HAS AN ANN JUDSON CIRCLE

On March the first, 28 girls with their counselor, Mrs. W. C. Morgan, met in the "Y" Log Hut which is on the campus for the purpose of organizing an Ann Judson Circle. Every one was happy and joyous over the new circle. As we did not have our "Window" we read several chapters of "Ann of Ava." Every one pronounced the meeting a success.

On March the seventh, we assembled again in the Hut for our sec-

ond meeting. We continued "Ann of Ava." New ones came and joined our circle. The local W. M. S. gave us our subscription to the "Window" for the remainder of the school term.

On March the fourteenth we had our first program from the "Window." We carried out the idea of a missionary field meet, with two competing groups; namely, Butterflies and Guitars.

The program was as follows:

Song—O Zion Haste.

Devotional—Jodie Kyzar.

Song—We've a Story to tell to the Nations.

Introduction—Edith Buckley.

Explanation of program — Mrs. Morgan.

Field meet.

1. Piecing map of South America.

2. Listing products of South America.

3. Spelling match.

4. Current events on South America.

5. Naming our South American missionaries.

6. Two missionary stories:

Doylene Hart and Marguerite Newsome.

The program was entered into so freely by all that the hour passed off too rapidly, and the girls were hesitant to leave, lingering afterwards to discuss the pleasant program.

Our officers are:

Edith Buckley, President.

Ella Mae Adams, Vice-President.

Nell Neely, Sec-Treas.

Thelma Lee Hollis, Reporter.

We are young in our work, but just watch us grow. Miss Edwina Robinson is to be with us on Sunday, March 28th. We are eagerly looking forward to her coming.

By God's help we shall reproduce many "Anns of Ava" to bless America and other countries.

Thelma Lee Hollis, Reporter

"A TINY GIVING"
By Walter M. Gilmore

The Executive Committee of the Southern Baptist Convention reports a timely gift of five yen (\$1.42) from a young business man in Japan for the relief of the sufferers in the flood areas of the Ohio and Mississippi Valleys. This came by way of our Louisville Seminary through brother S. Ozaki, a student from Japan.

The sender of the gift to brother Ozaki was Shuichiso Takasago, a member of the Wakamatsu Church, one of our Southern Baptist Convention churches in Japan. In sending the gift he wrote: "I was very much surprised knowing that many people in America are in great distress now by the recent flood. I enclose here five yen. It is just a tiny giving, but I am very glad if it be used for those people in distress."

This young Oriental's "tiny giving" is enough to put to shame some of us who live much closer to the scene of suffering. By the way, have you and your church made an offering yet to help in rehabilitating the many churches whose buildings were so seriously damaged by the recent flood? It is not too late to do so now. Many of these churches are still in dire need of help. Send your offering to your state secretary, designating it, "For Flood Rehabilitation Fund." He will see that it gets to the right place. The sooner you send this the more timely it will be.

BR
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FIRST QUARTER GIFTS AND THE CHURCHES

(Continued from page 11)

Thursday, April 6

Calvary
Enon
Gum Branch
Liberty
Louisville
Mt. Carmel
Shiloh

Coffeeville
Oakland
Scobey
Scuna Valley
Tillatoba
Water Valley
Wayside

Anding
Bentonia
Black jack
Concord
Eden
Hebron
Holly Bluff
Melrose
Nod
Providence
Satartia
Short Creek
Yazoo City

Double Springs
Eupora
Mantec
Mathiston
New Hope
Pilgrim's Rest
Walthall

Due to the recent marriage of our church secretary, people's director of the First Church, West Seneca, Mrs. T. A. Healey was elected to fill the position.

Mrs. Hester by many Baptists in the state as Miss before her marriage as secretary and Vice-Victor of the Leland, Mississippi, State of Draughon's Jackson, Mississippi; Woman's College, Mississippi; and graduate work at the University of Missouri, and short course of Conservatory.

She is also
lene Ellis, re-
instructor at
lege. Goodman

Miss McCoo day afternoon home of Mrs. friends and groom, Mr. A member of the is also a resid tor a short v

This is the church secret to marry a local girl and make her Mrs. Enoch M.

Miss Therleans, La., junior at College, president of Student Union, by Mrs. D. state chairman Margaret F. state-wide which will April 6 to born and re and her father is now on tist Bible In

	Co-Op Pro.	5M Club	Spec- ials
Calvary	1.30	17.25	12.40
Enon	4.20	6.00	5.80
Gum Branch	8.58	2.00	5.00
Liberty	60.00	91.00	118.00
Louisville	83.49	11.00	19.61
Mt. Carmel	2.00		
Shiloh			
YALOBUSA	45.00	50.00	69.03
Coffeeville	12.97	12.00	15.00
Oakland		2.00	4.15
Scooby			5.00
Scuna Valley			5.00
Tillatoba			
Water Valley	106.80	26.00	200.65
Wayside		6.00	
YAZOO	5.00	4.00	
Anding		9.00	4.00
Bentonias		20.00	13.00
Black Jack	22.09	9.00	
Concord	43.45	39.50	26.00
Eden	4.00	22.00	
Hebron	2.50	3.00	
Holy Bluff			6.00
Melrose		4.60	
Nod	1.00	3.00	
Providence			
Satartia	4.87		
Short Creek			
Yazoo City	100.10	23.00	87.30
ZION			
Double Springs			6.14
Eupora		46.00	
Manteo		9.00	24.95
Mathiston		4.00	19.00
New Hope	11.50	2.00	6.00
Pilgrim's Rest		2.00	
Walhall		18.00	3.83
Miscellaneous	55.30	68.50	1055.42
BR			

WEST POINT

Due to the resignation and subsequent marriage of Miss Dot McCool, church secretary and Young People's director of the First Baptist Church, West Point, Mississippi, Mrs. T. A. Hester, Jr., has been elected to fill the position temporarily.

Mrs. Hester will be remembered by many Baptists in the work of the state as Miss Eleanor Ellis, who before her marriage, was church secretary and Young People's director of the Leland Baptist Church, Leland, Mississippi. She is a graduate of Draughon's Business College, Jackson, Mississippi; Mississippi Woman's College, Hattiesburg, Mississippi; and has done post-graduate work in the University of Missouri, and completed a special short course of study at the Horner Conservatory, Kansas City, Mo.

She is also a sister of Miss Orlene Ellis, religious director and instructor at Holmes Junior College, Goodman.

Miss McCool was married Thursday afternoon, March 25th in the home of Mrs. E. E. Gay with close friends and relatives present. The groom, Mr. A. A. Green, who is a member of the First Baptist Church, is also a resident of West Point. After a short wedding trip, Mr. and Mrs. Green will reside in this city on East Main Street.

This is the second successive church secretary of this church to marry a local member of the church and make her home in West Point; Mrs. Enoch Miller, the former Layla Nixon, being the other.

Reporter

BR

Miss Theresa Anderson, New Orleans, La., junior at Blue Mountain College, president of the Baptist Student Union, has been requested by Mrs. D. M. Nelson, Clinton, state chairman of the W. M. U. Margaret Fund, to speak to the state-wide W. M. U. Convention which will be held at Hattiesburg April 6 to 8. Miss Anderson was born and reared in Canton, China, and her father, Dr. P. H. Anderson, is now on the faculty of the Baptist Bible Institute in New Orleans.

SUNDAY SCHOOL LESSON

(Continued from page 10)
right to do if God has said that it must not be done.

IV. The Fall.

One taste of evil ruined our first parents. Some one says, "It is wrong and unjust for God to adjudge a pair everlasting and wholly guilty on the score of a single act." One step over the brink of a precipice, one match struck and applied where a conflagration will wipe out a city, one dose of poison administered to one's self or another, one pressure of sufficient force on the trigger of an assassin's gun, one drink of alcoholic liquor to a reformed drunkard, one draught of human blood to the killer of the jungle, and the harm irremediable is done. Once the set of the soul to seek the evil and do it, and the whole voyage of life is cast in shallows and in miseries. It is finished. It can not be undone.

V. Consequences.

1. Before this they had not been self-conscious of nakedness.

2. Fear. They were afraid of their best friend.

3. Moral deterioration. He evaded God's direct question. He sought to lay blame on his wife. He was degraded and knew not that he was degraded.

4. Injury to others. Every child born into the world of Adam's children has suffered for Adam's sin.

5. Sorrow to women. Suffers in childbearing. Suffers subjection to man.

6. The curse of the exercise of exhilarating labor become bitter toil.

7. Death. He would not have had to die, but would have gone on to glorification through partaking of the tree of life.

8. Banishment from Eden.

9. Perpetual conflict. He must now fight evil all his days. "I will put enmity . . . thou shalt bruise him on the heel."

BR

TIDINGS FROM THE MOUNTAIN

—o—

It was the happy and profitable privilege of Lowrey Memorial Baptist Church to have Dr. J. B. Lawrence preach at both services on Sunday, February 21st. By some of us here who have heard him speak several times, the message he delivered on Sunday night was considered the most powerful message we have ever heard him deliver.

—o—

On Thursday night, March 18th, another great blessing was ours when Dr. Charles E. Maddry de-

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livered an inspiring message in the building of our church. Dr. Maddry spoke at the high school next morning and then at the college. He was en route to Texas and Mexico and stopped by with us for twenty-four hours. All of us realized that we were hearing God speak through a great world leader as we listened to the messages Dr. Maddry delivered.

—o—

Yet another great leader in our Lord's work paid us a visit when Rev. Jacob Gartenhaus came on Sunday night, March 21st. Brother Gartenhaus spoke with great power and effectiveness at the regular church service on Sunday night, at the high school Monday morning, and then at the college a few minutes later. Our people were delighted with him and the messages he brought. He knows his people, the Jews, loves his people, loves Christ, knows how to lead his people to accept Christ, and knows how to instruct other Christians in the winning of the Jews to accept Christ.

—o—

During the week of March 14th, Miss Lucy Carleton Wilds, one of our best and most capable state workers, taught a Senior B. Y. P. U. Study Course for the college and local Seniors. At the same time, J. S. Riser, Jr., taught the Intermediates and Miss Frances Jeffers, one of our college students, taught the Juniors. It is always inspiring to have Lucy Carleton to return to us for even a few days of work for our Lord. It was indeed a week of instruction in the things of Christ.

—o—

Three coming events of great importance to God's church here are as follows: our meeting, April 4th-9th, in which are to have the services of Rev. Leo Green and of Rev. William Lowrey Cooper, a visit from Dr. Frank H. Leavell on April 18th when we are to hear two messages delivered by him, and a

visit by Dr. R. B. Gunter on May 9th when we are to hear at least one message delivered by him. We are asking all praying people to pray earnestly for all the work of Christ in this strategic church.

J. S. Riser, Jr.

BR

**THE PLACE AND POWER OF
THE WORD OF GOD IN THE
SALVATION OF A LOST
SOUL**

—o—

Refering to what brother L. D. Posey has to say on John 3:5 in the issue of March 25th, I desire to say that I add my full and hearty endorsement to all he has to say about the necessity, the agency and power of the gospel in regeneration or new birth.

I am sorry however he read this highly important scriptural truth into John 3:5. It is not there.

J. W. Lee

Batesville, Miss.

BR

Miss Franziska Heinrich, head of the department of Music of Blue Mountain College, will appear on the program of the Mississippi Federation of Music Clubs when it meets in Greenwood, April 2. Miss Natalie Purdom, instructor in violin at Blue Mountain College, also will be on the program. Miss Mary Alice Crockett, sophomore at Blue Mountain College, working toward the B. M. degree, will render some vocal numbers. Miss Crockett was one of the principals in "The Bohemian Girl," light opera presented on tour by the Blue Mountain College Glee Club last year, and in "The Mikado," presented in March.

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BLUE MOUNTAIN

The newly elected officers of the Baptist Student Union of Blue Mountain College for 1937-38 are: President, Theresa Anderson, New Orleans, La.; 1st Vice-President, Georgia Mae Ogburn, Meridian; 2nd Vice-President, Elizabeth Williams, Utica; 3rd Vice-President, Inez Gunter, Sallis; Secretary, Rebecca Wilkins, Duck Hill; Treasurer, Josephine West, Sardis; Chorister, Patricia Gilpin, Greenwood; Pianist, Jeannette Thippen, Bay Springs; Sunday School superintendent, Elaine Coleman, West Point; Reporter, Bula G. Lee, Memphis, Tenn.; faculty representative, Miss Ruby Talbot, Ashland.

—BR—

JESUS THE RESURRECTION
By W. S. Oswalt

—o—

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25). "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." (Psa. 19:1-4).

The day passes, the sun swings low in the west, then sinks from view nad darkness comes on. Are we afraid? Is this the end? No: certainly not, "Day and night" have shown us their knowledge, so we are not afraid. But we go to our

places of rest and take our sleep, confident that we shall arise rested and refreshed, to live another day.

"There is no speech nor language, where their voice is not heard." The year is passing; autumn is here, the leaves are turning golden and brown. We remember warm, pleasant and sunshiny days when in the afternoon we would enjoy a stroll through woodland and meadow. Now we pause, we are in a meadow. To our ear comes music; the blending voices of innumerable little creatures. What is the meaning of those peaceful and happy emotions we have? Why they are singing of heaven and the blood washed band. It is so beautiful, sweet and reassuring, coming as it does, near the close of the year. Now to my ear comes from the heavens a joyful cry; it is the youthful voice of a migratory bird. It is on its way from that cold north land to that faraway southland, that it has never seen; where the flowers ever bloom, and no chilling winds ever blow. It is the heavens declaring His glory.

As the year nears its close; as woodland and meadow become brown and bare, and winter's snow and cold comes on; is this the end? Let us listen to what the flowers say. We seem to hear the beautiful chrysanthemum softly whisper, "Yes they wound his dear body with sweet spices and laid it in the tomb." Then in the springtime the beautiful little jonquils seem to say, "Yes he arose as is said, and ever lives on high." Then each swelling bud and budding flower of spring seem to take up the refrain, "Be-

cause he lives you too shall live."

Night and day, spring, summer, autumn and winter: childhood, youth, midlife and old age. The birth of the Christ child on a night in mid-winter; his resurrection at the beginning of springtime. The beautiful dawn and sunrise of the day, the day with its toil, the noon hour, and in the evening the beautiful sunset glow, then the twilight with its appearing stars. In fact all creation bears witness to the fact, that the Bible is true, and was sent from God who is the creator of all. And that Christ is the resurrection and the life.

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LAUREL JOINS 100% GROUP

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We are trying to get our larger towns and cities with several Baptist churches each, as Jackson, Laurel, Meridian, Hattiesburg, Vicksburg, McComb, Gulfport, Tupelo, and others, to be 100% this year in Vacation Bible schools.

Jackson was the first to get in this group, and was so reported last week, and now Laurel has joined the group with all the Baptist churches there having Vacation Bible schools in their 1937 programs.

Not only this, but it seems practically certain that Jones County Association will have not less than ten Vacation schools this year. Let us push this work through our associational organizations and give help to all churches that we can with this fine program for our boys and girls during some of the idle summer hours.

What city will be next to join the

100% group? Now is the time we must do our best work for this part. Write Sunday School Department, Box 530, Jackson, for free literature.

E. C. Williams

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TUPELO SECOND BAPTIST CHURCH B. T. U. NEWS

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The B. T. U. work is progressing nicely under the direction of C. B. Stephens. Two study courses were conducted during February for the Intermediates and Juniors respectively. And a Story Hour was organized.

The Senior B. Y. P. U. has elected officers for the new quarter as follows: President, Mrs. Ruth Stephens; Vice-President, Irma Mae Murray; Recording Secretary, Eva Lou Walden; Corresponding Secretary, Martha Ann Lanphere; Bible Readers' Leader, Ora Davis; Group Captains—A, Geneva Fox; B, Mary Lou Lanphere; C, Molly Beth Willoughby.

Myrtie Armstrong has been elected general secretary for the B. T. U.

On Sunday night, March 28th, there will be an installation service between the special missionary program and preaching service.

Myrtie Armstrong, Cor. Sec.

DISASTERS

The loss of a church building is a major disaster to the members unless they have prepared beforehand. It is easy to prepare beforehand for such a disaster as may come to your church by insuring in Southern Mutual Church Insurance Company, Columbia, S. C.

VOLUME LIX.
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...FREE CONVENTION TICKETS...**To New Orleans for W. M. U. Convention and Southern Baptist Convention**

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- Mail your subscriptions and check or money order to the Baptist Record naming the town from which you wish the round trip ticket.
- Write us for further information.

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GATESVILLE	8-(7)	MABEN	16-(15)	PHILADELPHIA	13-(12)	WINONA	16-(13)
GEORGETOWN	8-(7)	MAGNOLIA	9-(5)	PONTOTOC	18-(17)	YAZOO CITY	10-(9)
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